Me Guiḋin Fearmanaċ

3/6

Tomas, Tighernan Uasal

Mac Saimpsdain

Mé Guiḋir Ḟearmanaċ

THE MAGUIRES OF FERMANAGH

Me Guiḋir Ḟearmanaċ

THE MAGUIRES OF FERMANAGH

.i.

Maġnus agus Giolla Íosa

“Dá ṁac Duinn Ṁóir mic Raġnaill”

iar n-a ċur i n-eagar

maille le

Díonbrollaċ, Gluais, Aistriuġaḋ, Flaiṫḟeanċus, Dinnḟeanċus, ⁊c.

leis

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CONTRACTIONS

an.—anno.
anc.—ancestor.
Au.—Annals of Ulster (MacCarthy and Hennessy).
bar.—barony.
Cal. Pat.—Calendar of Patents.
Cal. S. P. I.—Calendar of State Papers Ireland.
f.—father.
Fm.—Annals of the Four Masters (O'Donovan).
Onom.—Onomasticon Gadelicum (Hogan).
O.S.L.—Ordnance Survey Letters, R.I.A.
par.—parish.
P. G.—Parliamentary Gazetteer of Ireland.
R.—Reeves MS. T.C.D., No. 1078.
s.—son.
tl.—townland.

The other contractions are obvious.

INTRODUCTION

Judging by the style and language of the tract printed in this volume it cannot have attained its present form very long before the date 1716, at which it was written "from the old historical book" by John MacGovran or MacGauran (MacGaḃran). It is uncertain whether this scribe copied it as it stood or introduced modern forms. There are some traces of partial modernisation; thus féin and buḋ ḋéin are placed more than once in pleonastic juxtaposition; the promiscuous use of for and air (ar) forra and orra, etc., seems to point in the same direction.

The tract is written professedly at a date long after the events it purports to narrate, and seems to have been partly or wholly drawn from manuscript originals. It indulges, indeed, in a couple of Dinnsheanchus digressions, but in all other respects, keeps steadily to its theme, which it distinctly enunciates, and the story is told with admirable point and sequence. In addition to giving information about the termoners of the Church lands and the royal customs of the time of which he is treating, the writer professes to narrate a certain historical incident in the life of a certain king of Fermanagh, and, given the king, all the other pieces on his chess-board move with ease and grace in their subordinate courses.

Given that a king called Maghnus Ma Guidhir, son of Donn Mór, son of Raghnall, etc., ruled the

seven tuaths of Fermanagh, the story twines itself easily and naturally around him. He has a younger brother, a young man of energy and resolution. The sickness and bed-ridden condition of Maghnus, the revolt of the chiefs, the struggle over the cattle-raid, the sudden appearance of the king's brother on the scene, the calling in of the bonnaghs or fighting men of a neighbour king, the decision of the Tyrconnell constables, the reconciliation, the festivities, the brief joint reign of the brothers, the settlement of the succession, all these incidents, simply and naturally described, fall easily into their places, and preserve much of the spirit and colour of the olden time. They are indeed handled with literary skill and pieced together with dramatic effect, but the individual incidents are such as go to make up the common fabric of clan history. What is more common than a cattle-raid, a recalcitrant chief and the employment of bonnaghs? But where can we find such incidents as these ushered in dramatically as a prelude to radical changes in the succession of a vigorous monarchy?

Given the king, then, the elements of the story hang together with the beauty and sequence of dramatic truth. But was there such a king? The Genealogies certainly give Maghnus and Giolla 'Iosa as brothers, and sons of Donn Mór son of Raghnall, etc., and tell us moreover that from Maghnus sprang the MacManuses of Seanadh and that from Giolla 'Iosa sprang the kings of Fermanagh. Both the Annals and the Genealogies state, moreover, that Donn Carrach, son of Domhnall, son of Giolla 'Iosa was the first of the Maguires to

rule over Fermanagh. This Donn died in 1302 according to the Annals and to O Clery's Genealogies, Mac Firbis giving a slightly different date, and is known to have signed an official document as King of Lough Erne, that is, of Fermanagh, in 1297, five years earlier. There is a Donn Mag Uidhir mentioned in the annals under the year 1264, who may have been the same personage and who certainly cannot be the Donn Mór who was father of Maghnus and Giolla 'Iosa, if we follow our tract and give Maghnus about forty years of rule over Fermanagh. It would seem, therefore, that the Annals and Genealogies do not leave room for the reign of Maghnus Ma Guidhir or for that of his brother, as kings of Fermanagh.

Moreover, the history of Fermanagh as given in the Annals during the century preceding the death of Donn Carrach maintains a perfect silence as regards the incidents and characters described in our tract.

In the year 1200 we find O h'Eighnigh lord of Fermanagh. He probably succeeded to O Maolruanaidh who had been driven from the lordship eleven years previously (an. 1189).

In 1207 Eighneachán O Domhnaill was slain by the men of Fermanagh.

In 1219 O Domhnaill marched through Fermanagh and destroyed in every place through which he passed, both lay and ecclesiastical property, wherein there was any opposition to him.

In 1231 O Domhnaill assisted by Aenghus Mac Giolla Fhinnéin with the forces of Fermanagh made war on O Raghallaigh.

In 1234 Mac Giolla Fhinnein opposed O Domhnaill.

In 1241 Domhnall mór O Domhnaill, who was lord of Tirconnell, Fermanagh and Lower Connaught, died.

In 1247 Maolseachlainn O Domhnaill, lord of Fermanagh as well as of Tirconnell, etc., was slain.

In 1256 O Domhnaill marched with an army in Fermanagh, by which he obtained property and hostages.

In 1262 an army was led by O Domhnaill first into Fermanagh and then into the rough third of Connaught.

In 1278 Flaithbheartach Ua Daimhin, lord of Fermanagh, died.

In 1281 Domhnall óg O Domhnaill, lord of Tirconnell, Fermanagh, etc., fell in battle.

In 1297 we find in a fragment of the Clogher Register (see Index under Ꝺuıḃeıneaċ), Dond Meguidheir, king of Loch 'Eirne, that is, of Fermanagh.

In 1302 Donn Carrach Ma Guidhir, king of Fermanagh, died.

In 1264 a certain Donn Ma Guidhir, already mentioned, slew Muircheartach, son of Domhnall O hArt and burned his people (that is their property). The O hArts were lords of Teabhtha in Meath. It is not clear whether this Donn is the Donn Carrach who died lord of Fermanagh in 1302. Supposing him to be Donn Carrach, as he was grandson of Giolla 'Iosa, whom our story leaves quite a young man, the events recorded in the tale would have taken place in, say, the earlier half of the thirteenth century. It is quite impossible that the Donn of 1264 could have been the father of Maghnus and Giolla 'Iosa if we assume the historic truth of our tract. In the thirteenth century there is no clear mention of any lord of Fermanagh in the Annals other than O Domhnaill

with the exception of Mac Giolla Fhinnein and of Ua Daimhin who died in 1278, and the length of whose lordship is not stated, but we know that Donn Carrach Ma Guidhir had established himself as lord of the territory some years at least before the century closed, and that though he died in 1302 his direct descendants held the lordship from father to son in an unbroken line until towards the close of the fifteenth century, except that Ruaidhri after a brief reign gave place to his younger brother, Aodh Ruadh, in the fourteenth century.

We may say, then, that the lordship of Fermanagh in the thirteenth century, except for some years at the beginning, was mainly, if not wholly, under the sway of O Domhnaill, and it is only towards the close of the century that Ma Guidhir assumes the title of king as far as we have any records to guide us, for neither the Genealogies nor the Annals give any of the Maguire family the title of king of Fermanagh earlier than the time of Donn Carrach. In the fourteenth century, no doubt, the Annals mention O Domhnaill as overlord of Fermanagh, when the title of king was given to Maguire, but in the thirteenth century it is the overlord of Fermanagh and not any underlord, whether king or chief, with the exceptions already referred to, that engages the attention of the annalists.

From all these facts we may conclude that neither Maghnus nor Giolla 'Iosa Ma Guidhir was king of Fermanagh in the full sense of the term, and that if they ruled over the country as described in our tract it must have been as acting lords for O Domhnaill of Tyrconnell, who at the beginning of the thirteenth century had sprung into prominence and power.

In our story the two families are closely connected in blood, Maghnus Ma Guidhir and O Domhnaill being uterine brothers; and when the crisis in the affairs of Fermanagh arrives, the Maguires are powerless to meet it without external assistance, and it is to O Domhnaill that Maghnus turns for the necessary bonnaghs to extricate him from his difficulty. And in proposing that his brother should succeed him and rule jointly with him during his life he gives as a reason the importance of the family being able to rule independently of O Domhnaill or of any other Ulster prince. Moreover, he is anxious that O Domhnaill should know the exact nature of O Flannagáin's revolt and points to frequent instances in which O Flannagáin had come in contact with O Domhnaill.

The tract contains no reference to Fermanagh being constitutionally in a state of dependence on an Ulster overlord, but the story it unfolds and the solution of the difficulties that arose point to a state of virtual if not of formal dependence. For if we imagine the recalcitrant chiefs listened to with sympathy at Béal 'Atha Seanaigh how could the Maguires hold out? It seems plain that O Domhnaill's zeal in helping Ma Guidhir did not altogether spring from blood relationship. Thus he directs his gallowglasses to fight for Ma Guidhir with the same determination as if he himself were being expelled from Tyrconnell; and his constables sit in judgment on Ma Guidhir's vassals.

O Domhnaill's supremacy over Fermanagh for the greater part of the thirteenth century must be taken into account if we wish to reach the true historical meaning of our narrative. The first of the O Domh-

naills mentioned in the Annals as lord of Cineal Conaill is Eigneachán O Domhnaill, an. 1200, who, as we saw, was slain by the Feara Manach in 1207. In 1200, where we first meet him, he had been lord of Cineal Conaill for only a couple of years. During the greater part of the thirteenth century the sway of O Domhnaill over Fermanagh, whatever may have been its constitutional definition, is borne ample testimony to in the Annals and coincides with the struggle of the energetic descendants of Odhar, the Ma Guidhirs, for supremacy over the local chiefs. The Ma Guidhirs, even thus early, united diplomacy to military activity and by a judicious matrimonial policy won the favour of some of their powerful neighbours.

The general position of affairs in Fermanagh as we see them through the Annals in the thirteenth century, seems in harmony with the incidents and colour of our narrative, if we make allowance for the use of the word king as applied to the Ma Guidhirs. A writer in the seventeenth century might be expected to prolong the reign of his hero to an unwonted length. There is, indeed, no inherent impossibility in giving to Maghnus a reign of thirty-five years in health and three in sickness, and of leaving him at the end of that term of years with only a child for direct heir. Such a condition of things, however, though improbable, could be made easy of acceptance by shortening the reign of Maghnus, the length of which may be taken as one of the embellishments of the story. In making the three Mac Suibhnes constables to O Domhnaill and in some other matters, however, the writer seems to have a later period in view.

Fermanagh at this period seems to have been unable to defend herself from external enemies, or to put down insubordination on the part of her subject chiefs without calling in the assistance of neighbour bonnaghs. The price paid for O Domhnaill's army of 700 men was 700 milch cows or seds, and this was the regulation fee. But the price was more than this, for the transaction emphasised the dependence of Fermanagh and was a pledge of its continuance. Behind the scenes of our little drama is O Domhnaill, the true source of the power to which the chiefs of Tuath Luirg and Tuath Rátha bowed. No doubt the Ma Guidhirs realised their dependent state, and their prompt action on this occasion served to consolidate their power, and it is an interesting commentary on their joint rule and the passing of the succession from the elder branch of the family, that the descendants of Giolla 'Iosa possessed the lordship of Fermanagh in direct line, with the variation stated above, to the ninth generation, if we can trust Mac Firbis. We may easily suppose the writer of our tract to keep O Domhnaill's supremacy in the background lest he might wound the pride of the Ma Guidhirs, for whom he chiefly wrote as he himself admits.

The author of the tract seems to have had very definite objects in view. Maghnus's words addressed to O Luinín and O Caiside, foreshadowing the rule of Giolla 'Iosa and his descendants over Fermanagh to the seventh generation, are meant as a prophecy, the fulfilment of which the writer himself had witnessed. The tract has, no doubt, for its main theme the change in the succession and is a plea of justification for that

change. Maghnus is wise, long-headed, self-sacrificing. He puts the safety of the state above personal considerations. He even shuts out his own offspring from their just claim in the matter of the succession. The integrity of the state requires this sacrifice, and the vigour and resolution of Giolla 'Iosa are a proof that the sacrifice will not be made in vain. Another important matter the writer seems to have kept in mind is the settlement made for the descendants of Maghnus, who afterwards made Seanadh Mac Maghnusa, now Belle Isle, their chief abode, and their position in the councils of the government of Fermanagh. It is significant that Maghnus is precise in defining the exact limits of the territory assigned to them, and the privileges to which they were entitled. The land set apart for them was partly insular, not great in extent, but of good quality, and included Seanadh and Innismore, the latter island being expressly mentioned. The settlement in question is of unusual interest, and there seems no sufficient reason to doubt that it represents some real transaction. So far as the Annals are our guide there seems to have been no serious attempt made by the descendants of Maghnus to win back the heritage which their ancestor had willed away.

The continuous possession of the lordship of Fermanagh for so long a period by the descendants of Giolla 'Iosa in direct line is one of the most remarkable facts in Irish clan history; and it is not strange to find the origin of that distinguished line the subject of an interesting and dramatic narrative. The continuous direct succession is all the more extraordinary

as the Irish laws favoured succession by election from a certain group of suitable candidates by the leading subject citizens. Our author points out the unusual character of the succession to the lordship of Fermanagh and Oirghialla (Oriel) and even emphasises its full significance in the case of Fermanagh which is the continuous direct succession over such a long period, a rare historical phenomenon.

It should be observed that Maghnus settles the succession on his brother as if it were in his power to do so absolutely and without reference to an election, although the settlement is made formally and in the presence of the clergy and laity who happen to be near, and committed to writing by the official seancha as a binding rule of law. Giolla 'Iosa on his part argues that this succession is the right of his brother's own offspring and, moreover, that the Ulster kings would say that he had got the succession for services rendered to his brother in putting down the insubordination of the chiefs. But Maghnus makes light of his objections, nor need we suppose that they were very earnestly urged. Here there is no question of election; and Giolla 'Iosa even assumes that Maghnus's heirs are the proper persons to succeed to the lordship. His difficulties are overruled. Tír ṁarḃ tír ᵹan tiᵹearna, "the land without a chief is dead," this is the answer to all his remonstrances. Unless I give you the kingship, Maghnus says to him, in effect, neither you nor my children will enjoy it; for though they get it, without you they cannot keep it.

As regards the tenure of the church lands and the families connected therewith, our tract seems to speak

with an earlier voice than the Survey of 1603 or the Inquisition of 1609, and one conspicuous difference between it and these documents is that several members of the Ma Guidhir clan had by the beginning of the seventeenth century pushed themselves into tenancies of church lands. This is what might have been expected while the kingship remained in the possession of that vigorous race. There are some chapels of ease mentioned in the Inquisition of 1609 that do not appear in our tract, but the tendency probably was for chapels of ease to grow more numerous as the population increased; moreover it was not necessary to mention all such chapels in a general list of termoners. The parish churches given in the Papal Taxation of the end of the thirteenth century are all to be found in our tract except Kulmany, Cúl Maine or Machaire Chúl Maine, but a chapel of ease of that parish is given, namely, that at Baile Uí Chongaile. It is to be noted also that the Lisgoole monastery lands and those of the Culdees of Devenish are not expressly mentioned. Lisgoole was disbanded in 1521.

I have stated that the tract seems to have been written from older materials. It seems highly probable that the materials in question represent the O Luinín tradition. O Luinín was seancha or ollamh le seanchas to Maghnus and is given a position of importance and trust in the tract, while O Breisléin is in disfavour. O Luinín is summoned by Maghnus as forming with O Caiside his inner cabinet, and at the secret sitting of that cabinet he delivers himself of a candid opinion, unfavourable to the revolting chiefs. He writes the letter summoning

Giolla 'Iosa in a manner which pleases the king. He writes in permanent form the settlement of the kingship on Giolla 'Iosa, and the verses that summarise and commemorate that compact are his composition. He is, moreover, if we exclude the royal brothers and O Flannagáin, the only person in the little drama with the single exception of his colleague in the secret cabinet, O Caiside, who is given a distinctive name. He is called Giolla na Naomh O Luinín. We know that besides writing a few verses in Séadna metre to commemorate the settlement of the succession, he made also a prose abstract of what had taken place; let us suppose that this document, or a copy of it, was preserved in the family for several generations, and received additions and embellishments with each fresh transcription as time went on. Such a document would naturally form part of the archives of the kings of Fermanagh. Let us further suppose that about the fourth decade of the seventeenth century, which was a period of unprecedented literary activity in many parts of Ireland—an activity begotten of desperation when an heroic effort was made to snatch from the hands of barbarians some records of an ancient civilisation that their instinct told chief and brehon was about to be submerged—let us suppose that in that decade the hereditary official seancha of Maguire, who was also O Luinín, one of the old stock, was requested by his chief to write the history of the royal family of Fermanagh now on the point of being broken up for ever by the legalised spoliation of the Plantation. O Luinín obeys and our tract is a fragment of his work. He drew, we may suppose, on his

ancestor's memorandum, but added to and embellished it. The ancestor's work, we may very well imagine, drew a favourable picture of Giolla 'Iosa and placed the author in a position of confidence and honour. The radiance of these figures the more modern writer did not dim; but he may be imagined to have given dramatic force and literary flavour to the narrative. We know that the O Luinín of the fourth decade of the seventeenth century was a man of literary skill and historical knowledge, for did he not assist the Four Masters and give his approbation to O'Clery's "Book of Conquests," did he not assist the scribes whom Ma Guidhir got together to make copies of famous works; and was he not commissioned by Ma Guidhir to write in the form of a prose narrative, as well as to comment in prose on the famous topographical poem of O Dubhagáin. That Ma Guidhir himself had a taste for literature and history is plain from the way in which the reading of that poem appealed to him, and it is no great stretch of the imagination to suppose the same man interested in the way in which his ancestor, Giolla 'Iosa, overcame O Flannagáin, and desirous that such a vigorous story should be handed down to posterity in the language of his own day. In the absence of evidence as to the authorship of the tract the suppositions I have been making may perhaps deserve consideration.

It will, I think, appear from the tract that the old-world customs are introduced naturally, as if the elements of the story had already assumed a written form when the seventeenth century writer took up the matter. If we make allowance for the modern

form of the language there seems nothing inconsistent in the tract with the customs and manners of the thirteenth century. To the modern writer, however, we should be inclined to assign the embellishments of the story such as the references to Fionn and his dogs and such quotations as má'r fiafruiġteaċ buḋ feasaċ, though the poem quoted was written long before the seventeenth century.

In the text, O'Raghallaigh, king of Bréifne, is the grandfather—seanaṫair, seeing that he was alive, can hardly refer to an earlier ancestor—of Giolla 'Iosa. It is also stated that O Domhnaill's mother, who was a daughter of O Néill, became wife of Donn Mór after O Domhnaill's death, and was thus mother of Maghnus. It is not easy to see any solution of this genealogical tangle simpler than to suppose that Donn Mór married a third time, the third wife being a daughter of O Raghallaigh and that, thus, Maghnus and Giolla 'Iosa had different mothers. This solution seems in harmony with the general course of events. Maghnus welcomes his brother, Giolla 'Iosa, with warm affection and says to him, "Go to my brother O Domhnaill." He does not say "our brother" or "your brother." Similarly O Domhnaill receives Giolla 'Iosa as ríogh-dhamhna of Fermanagh and speaks of his brother Maghnus, but never does he refer to Giolla 'Iosa as his brother. This solution would explain also the residence of Giolla 'Iosa at the court of the king of Bréifne. It should be added that the name Giolla 'Iosa was in use among the O Raghallaighs at this period and earlier, thus: Giolla 'Iosa, son of Donnchadh O Raghallaigh was slain an. 1264; and Giolla 'Iosa, son of Godhfraidh

O Raghallaigh, was slain an. 1161. It was probably, therefore, from an O Raghallaigh ancestry that the name got into the Ma Guidhir family, nor was it borne by any subsequent prominent scion of that house. The name Maghnus, if we judge from the Annals, is not of high antiquity in the O Domhnaill family.

In giving the family relationship between the Maguires and the MacManuses, O'Donovan (Fm. an. 1498) makes Maghnus and Giolla 'Iosa sons of Donn Carrach who died in 1302. The same writer in his Catalogue of T.C.D. MSS. places the events of our tract in the fourteenth century.

But even if we suppose the Donn who was father of Maghnus and Giolla 'Iosa identical with Donn Carrach who died in 1302, we shall be still unable to find a place for the two brothers amongst the kings of Fermanagh. For the Annals and Genealogies are at one as to the Fermanagh kings of the fourteenth century, Mac Firbis and the Four Masters agreeing as to their names and the order of their succession, though differing by a few years as regards the length of their reigns. This succession is corroborated by the Genealogy in the Book of Lecan.

But though it is difficult to fix the precise historical moorings of our narrative, there can be no doubt that the picture it gives us is, in broad outline, a truly historical picture. The writer speaks in terms of native customs and settled institutions; he takes the Brehon system for granted, nor does he hint even remotely at any alternative or at any system beyond it. To him the English king and the English deputy are as if they did not exist. His political vision is

bounded not by the Thames and the Liffey but by Béal 'Atha Seanaigh and Cloch Uachtair. Fermanagh is a State in which law and order reign as a normal condition; and when intrigue and contumacy on the part of vassal chiefs disturb the peace of its inhabitants and threaten it with destruction, its rulers have the power and the will to restore its equilibrium and to make provision for its future well-being by the judicious application of native laws and native institutions of immemorial antiquity. We see these institutions at work not in fair weather but in the stress of the storm. We get a glimpse, too, when the storm has spent itself, of the jovial hospitality which has ever been characteristic of Irish social gatherings even in the darkest days of our history. The energy and strength of will of Giolla 'Iosa, combined with the wisdom and self-sacrifice of Maghnus, not only save the State from impending dissolution but give it renewed life and set brighter prospects before it by the promise of a new and powerful ruler. For, tír ṁarḃ tír gan tiġearna.

I beg to thank Prof. Tadhg O'Donoghue, of Cork, and Mr. Richard Foley, for help in proof-reading; Mr. Charles MacNeill, of Dublin, for drawing my attention to Fragment of Clogher Register; and Mr. Hugh Allingham, of Ballyshannon, for help in some topographical investigations; the staff of Trinity College Library for kind facilities given me for the study of the MS.; the staff of M. H. Gill & Son's printing department for their intelligent handling of the volume, and the Council of the Society for the Preservation of the Irish Language and their active secretary, Mr. J. J. O'Kelly, for their kind interest in the work.

Me Guiḋir Ḟearmanaċ

(Beaṫa mc Maġnus sonn)

[Blaḋ do gabáltas agus do beaṫa ċloinne Ḋuinn Ṁóir mic Raġnaill Ṁic Guiḋir .i. Maġnus agus Giolla Íosa annso síos ar n-a ṫionscnaṁ aniuḋ an seisṁeaḋ lá fiċeaḋ do ṁí Ṁárta 1716 agus ar n-a scríobaḋ as an seanleabar Seanċais do Ṡeán Ṁa Gabran, mac Cobtaiġ ⁊c.]

1. Maġnus agus Giolla Íosa dá ṁac Ḋúinn Ṁóir mic Raġnaill mic Uiḋir ó ráiḋtear maca Me Guiḋir Ḟearmanaċ mic Ṡearraiġ mic Oirġiallaiġ mic Uiḋir mic Ṡearraiġ mic Oirġiallaiġ mic Uiḋir mic Ċearnaiġ mic Luaġain mic Iorġalaiġ; agus is é Náḋaile do beannuiġ i gCill Náḋaile i bḞearmanaċ do baist an Luaġan sin mac Iorġalaiġ; mic Éigniġ mic Ċormaic mic Ḟearġusa mic Aoḋa mic Cormaic mic Ċairbre an daiṁ airgid.

2. Agus is i n-aimsir an Ċormaic sin do roinn sé féin agus a ḋearbráṫair eile .i. Naḋfluaiġ críoċ Oirġiall re aroile .i. ón bḞionnġlais na n-ionnlaḋ Eascop Eoġain i gceann Ċluaineoirí go Leic na nArm buḋ tuaiċ, agus ó Ċara Leatna go dorus Áta Seanaiġ don taob siar d'Éirinn. Agus is eaḋ áirṁid các eile agus sinne gurab don roinn sin ó Inis Saiṁéir go Drobaois siar agus tarsna ó Scéitóiġ an

Ṗréaċáin go Béal Áta na Méirleaċ siar agus go Lios na dTorc 'na gcaitidís an dias dearbráṫar sin .i. Cormac agus Naḋḟluaiġ féastaḋa iomḋa; gonaḋ ó líonṁaireaċt na dtorc do marḃtaiḋe ann adeirtear Lios na dTorc ris, agus ón Lios céadna sin go Brágaid na Caoile.

3. Maḋ áil fios d'ḟagáil créad fá ngoirtear Brágaid na Caoile ḋí: péist éagsaṁail urġránna dár ḃa hainm an Ċaol. Agus is aṁlaiḋ ċaiteaḋ an péist sin a haimsir: do ṫigeaḋ go Fionnloċ gaċ maidin agus do ḟanaḋ ann gaċ laoi go tosaċ oiḋċe agus do téiġeaḋ dá hiomḋaiḋ féin go Gleann na Caoile ar a dtugaid cáċ Brágaid na Caoile ó sin anuas; agus adeirid cáċ gur ḃánuiġ sí ioliomaḋ do ṫíorṫa 'na timċeall feaḋ tréiṁsi fada d'aimsir nó go dtáinic an tailgeann Pádraig go hÉirinn; agus iar gclos iompáiḋ na péiste ḋó ro ġluais roiṁe i n-aṫġoiriḋ gaċa conaire go ráinig Fionnloċ mar a raiḃ an péist. Agus is aṁlaiḋ do ḃí an péist agus í ar an oileán tall; tug aġaiḋ ar an loċ agus a craosḃeol osluiġṫe agus do ġaḃ ag ioḃaḋ an loċa 'na tonntaiḃ taoscaċa; agus iar sin tug lúbaḋ róċruaiḋ ar a corp agus do éiriġ i néallaiḃ an aiḋéir agus i bḟraoiġṫiḃ na fir-mameinte ionnas nár ḃ'ḟéidir d'aon [a ḟaicsin] cár ġaḃ sí go ceann tréiṁse fada d'aimsir. Iar sin do ċonnacadar í ag toiġeaċt 'na feiṫiḋe aḋuaṫṁair d'ionnsuiḋe an loċa agus dá bualaḋ féin síos ós cóṁair a luċt faicsiona i n-aiġéan an loċa ionnas gur ċoṁġluais íoċtar an loċa for a uaċtar; agus do ḃí ag síoḃaḋ ar an ordugaḋ sin nó go ráinic i gcoṁḟogus tíre. Annsoin do oscuil a craosḃeol agus do scéiṫ a hurċroiḋe feaḋ an loċa mar ċiṫ

gainnṁiḋe [nó] cloiċḟneaċta agus go forṁóraċ fá ḟúiliḃ an tailginn gona ċléirciḃ, ionnas gur ṁaċtnuigeadar go mór an naoiṁċléir re huaṁan na hiolpéiste; agus ar n-a ḟaicsin sin do Ṗádruig tug fioġair na croiċe 'na timċeall féin gona ċléirciḃ agus do atain an Coiṁḋe cumaċtaċ re n-a ndíḋean ar neiṁ na péiste; agus ar dteaċt i gcoṁḟogus do tír ḋi agus a craosḃeol foscuilte ar tí sluigte na naoiṁċléire do léig an tailgeann gona ċléirciḃ ar a nglúiniḃ iad agus do guiḋeadar Dia go dúṫraċtaċ fá neiṁ na péiste do ḋul tarsa fon trát sin. Agus a tug Pádraig roġa an urċair dia ḃaċaill i gcompar a cléiḃ don natair neiṁe; agus do ṁíorḃuile Dé agus Pádraig tug an natair neiṁe a cúl fúiṫe agus do sín ar feaḋ an loċa ós a gcoṁair agus do ḃí a d'ioliomad a fola ag tiaċt gur ḋearguiġ an loċ ón taoḃ go aroile an trát sin aṁail gaċ fola eile. Iar sin adubairt Pádraig: "buḋ fíor, ar sé, go maḋ Loċ Dearg buḋ hainm don loċso ó niuḋ go Luan an Ḃráta. Gona ḋe sin a goirtear Loċ Dearg d'Ḟionnloċ ó sin i leiṫ do ṁóraḋ ainm Dé agus Pádraig tréas na míorḃuile sin.

4. Gonaḋ aṁlaiḋ sin do roinn Ḟearmanaċ agus Ċontae Ṁuineaċáin idir an dá ríġḋaṁna sin .i. Cormac ó ḃfuiliḋ Síol Uiḋir agus Naḋfluaiġ ó ḃfuiliḋ Ṁatġaṁnaiġ agus na finiġeaċa oile táinic uata for gaċ taoḃ; agus do ḃí for an roinn sin ó soin i leiṫ anuas go haimsir Ṁagnuis Ṁe Guiḋir; go naċ airṁitear gur goireaḋ aon ríġ for Oirġiallaiḃ ó aimsir Ṁagnuis i leiṫ aċt Mag Uiḋir for Ḟearmanaċ agus Mac Matġaṁna for Oirġiallaiḃ; agus ba ní neaṁġnátaċ sin i nÉirinn fá'n trát sin, óir is é fá gnás ann ríġ do ġairm do gaċ fear forba nó fearainn

nó do gaċ árdċeann cundae i nÉirinn; agus do ḃídís 'na n-oigreaḋa dlisteanaċ ar n-a dtoga re deaġḋaoine fíréanda do tuait agus d'eaglais ann gaċ cóigeaḋ agus ann gaċ condae i nÉirinn; agus ag sin an foirm óirnigte árdḟlata do ḃíoḋ acu ro'n am sin go ruige an aimsir a raḃadar an dá ṁac sin Ḋuinn Ṁóir mic Raġnaill aduḃramar tuas .i. Maġnus agus Giolla Íosa i gcoiṁḟlaitheas na cundae ro Ḟearmanaċ.

5. Ón Ġiolla Íosa ro atángadar Ríoġraiḋ Ḟearmanaċ uile; agus ó Ṁaġnus do síoladar Clann Ṁaġnusa an tSeanaiḋ ann gaċ áit a ḃfuilid; agus ó's d'oiġriġiḃ nó do ḋeaġḋíoġrais na ríoġḟlata sin ḋliġfinnsi deaġeolas d'ḟágḃáil ar réiṁeas a sinnsiriḃ, ní ḃainim le mórṁaitheas Ċlanna na gColla ná le mórronnaiḃ ar bit dá raiḃ acu i n-aon tír oile ann a ndearnsat gaḃáltas i nÉirinn i n-aimsir na n-árdrigte, aċt ar an mionroinn ḃig ro Ḟearmanaċ agus Ċundae Ṁuineaċáin; agus ar coṁaireaṁ tearmannaċ na condae agus a taoiseaċ tuaiteaḋ feaḋ na haimsire ó Naḋḟluaiġ anuas go haimsir na cloinne ro Ḋuinn; ar ḃeata agus ar ḃás Ṁaġnuis mic Ḋuinn Ṁóir, ar riaġluġaḋ agus follaṁnaċt Ġiolla Íosa re linn ḃeo agus a d'éis ḃáis a ḋearḃráṫar .i. an Maġnus céadna.

6. Is iad fa taoisiġ tuaite is an ċundae san am sin .i. Maolruanaiḋ ó dtáid Clanna Uí Ṁaolruanaiḋ for uaċtar an tíre; Mac Doṁnaill for Ċlainn Ċeallaiġ; agus Clann Ṁeig Uinnseannáin for Tír Ċeannada agus for Ḟearann Oireaċta; O Maoladúin for Lorg; agus O Flannagáin for Tuait Ráta; agus Mac Giolla Ḟeinnéin for Ṁuinntir Ḟuadacáin; agus Giolla Coiṁde for Ḃaile Ṁic Giolla Coiṁde.

7. Agus is iad fa tearmannaiġ eaglaisi ann .i. Muinntear Gabann for Drom Uilċe agus O Corragáin for Séipéal Maċaire Milioc a bainear ris an gcill sin; agus O Coigle for Ċloinn Tiobrinn; agus Mac Ui Ṁaolċuill for Gabail Liuin agus O Dunagáin fós agus muinntear Ċairbre; agus Clann Ṁic Scolóige for Aċaḋ Lurċair; Muinntear Olltaċáin for Aċaḋ Beite; O Luinín, O Breisléin agus Muinntear Banáin for Doire Ṁaoláin; O Cianáin agus O Corcráin for Ċlaoininis; Muinntear Ṁurċaḋa ar Séipéal Ḟearuinn an Ṁuilinn; O Taiṫliġ, O Miotáin agus O Caiṫeasaiġ for Daiṁinis; O Cairide for Baile Ui Ċairide; Clann Ṁic an tSagairt i mBaile Ṁic an tSagairt; Muinntear Ċongaile i mBaile Ui Ċongaile; Muinntear Treasaiġ i gCill Tiġearnaċ; Clann Ṁe Grait i dTearmann Ṁe Grait; Muinntear Leannáin for Inis Ṁuiġe Saṁ; O Fialáin agus Clann Ṁe Garaċáin for Boiṫ Ui Ḟialáin; Clann ṁic Giolla Lasair, agus Muinntear Blaiṫṁic for Ċill Lasair agus for Teampull an Aifrinn; Muinntear Droma for Ċill Náḋaile i ndiocés Ċille Móire; Muinntear Gormáin for Teampull Guirmín agus for Ċalaḋcoill; agus re biocaireaċt Ċill Náḋaile a bainear an dá Séipéal sin; Muinntear Dúnáin for Doṁnaċ agus for Tulaiġ na gCaortann; ní áirṁiḋ mar Eaglais í aċt an biocaire Mac Murċuiḋ dá cur suas le toil Ṁe Guiḋir ar coṁgar Ċlainne Ċongaile mar naċ rabadar uireaṁnaċ ag na teampullaiḃ parráirte eile agus do coisreagaḋ é re hearbogaiḃ ċum aḋnaice do ḋéanaṁ ann; agus Séipéal Teampuill Ṁaoil an Ġleanna bainear re Teampull Parráirte Ċluaineoisi. Ni dleaċt i ndearmad Muinntear Ċoirigile .i. tear-

mannaiġ Ḋoire Ḃroscaiḋ. Ag sin an líon tearmannaċa do fil i bḞearmanaċ re linn na cloinne sin Ḋuinn Ṁóir mic Raġnaill.

8. Dála na mac sin .i. Maġnus agus Giolla Íosa, cuirfeam síos annso blaḋ dá n-árdnósaiḃ agus an moḋ ar a raiḃ an conḋae fa n-a gcíos agus fa n-a gcánaċas acu ar feaḋ a ré agus a n-aimsire agus ag a n-oiġreaḋaiḃ ó sin i leiṫ. Dála Ṁaġnuis mic Ḋuinn Ṁóir an gcéin do ṁair sé do ḃí 'na ríġ Ḟearmanaċ; is amlaiḋ do tógaḋ a ċíos ríoġḋa i gceann gaċa bliaḋna; agus is ann do toiriġceaḋ sé is an gceann tíos don ċonḋae ag Leic na nArm .i. ar Ráit Ṁóir Ṁíoḋluic; do ċuireaḋ fios uaiḋe ar ṫaoiseaċaiḃ an tíre .i. ar O Ḟlannagáin Ṫuaiṫe Ráṫa agus ar O Maoladúin Luirg; do ċuireaḋ mar an gcéadna teaċta ar ċeann a ḋearḃráṫar .i. O Doṁnaill; óir do b'ionann máṫair dóiḃ; dóiġ do b'í ingean Ui Néill a máṫair ar aon; do ḃí sí pósta ag Donn Mór tar éis báis Ui Ḋoṁnaill.

9. Do ḃí teaċ aoiḋeaḋ coitċeann aige Maġnus for Ráit Ṁóir Ṁíoḋluic agus do ċaiteaḋ iliomaḋ fleaḋa agus féastaḋ ann ris na huaisle do ḃíoḋ 'na timċeall an feaḋ do ḃíoḋ ag tógḃáil an ċíosa sin ann agus do ḃronnaḋ iliomaḋ ionṁusa ann do ṫuaiṫ agus d'eaglais, d'éigsiḃ agus d'ollaṁnaiḃ, agus d'óglaċaiḃ a ṫíre buḋ ḋéin. Óir áirṁid luċt fíoreolais naċ raiḃ i nUlltaiḃ 'na aimsir aon tiġearna aṁáin ba ṁó ionṁas agus éadáil 'ná é: agus go háiriḋe i mbuar i mbótáinte i n-eallaċaiḃ agus i n-innilib i gcinéal gaċa maoine agus gaċa maiṫeasa 'ná é.

10. Do fanaḋ feaḋ míosa i dtiġ na Ráṫa ag glacaḋ

a ċíosa ó na ríoġtaoiseaċa sin íoċtair Ḟearmanaċ; agus i gceann na ré sin iar nglacaḋ a ċeada ag na huaisle do ġluaiseaḋ go Dún Abann Tearmainn mar a mbíoḋ Ma Graiṫ áit a gcaiteaḋ fleaḋa áḋḃal-ṁóra; agus fa gnáṫ dó coṁnuiḋe oiḋċe do ḋéanaṁ ann; gonaḋ ann do ġlacaḋ a árṫraċ nó a ċaḃlaċ agus an dara háit a ndéanaḋ coṁsanaḋ nó ionad cuinne re huaisle uaċtair an tíre ag glacaḋ a ċíosa uaḋa .i. i nGaḃail Liuin áit a mbíoḋ teaċ aoiġeaḋ aige ré ṁíosa. Mar an gcéadna do ṫigdís uaisle an tíre 'na timċeall ann mar a bí Mac Doṁnaill Ċloinne Ċeallaiġ, Mac Uí Ṁaolruanaiḋ agus gaċ aon oile dá oireaċtaiḃ.

11. Do bí d'iomad gnáṫaiḋ ag a tír go huiliḋe air, ionnas naċ raiḃ i nUlltaiḃ aon ruire ba tairise agus ba fearr clú ag a ṁuinntir agus ag gaċ aon 'ná é 'na réiṁeas féin; agus is é ba ríoġṗort coṁnuiḋte dó .i. Port Doḃráin i gCnoc Ninne, áit a mbíoḋ Ninne mac Aḋnaṁain ó n-ainmniġtear an cnoc sin. Agus do bí ar an órduġaḋ sin feaḋ cúig mbliaḋan déag agus fiċe ag riaġluġaḋ agus ag follaṁnuġaḋ na seaċt dtuaṫann so Ḟearmanaċ mar ba ḋú do ṫriaṫ agus do ṫiġearna, gan imreasan ná easaonta idir ċill ná tuaiṫ ann frís an ré sin.

12. Agus mar is gnáṫ críoċ ar gaċ flaiṫeas, táinic iomad do tinneas éagsaṁail agus galar guasaċtaċ air dá ngoirṫear galar na n-alt; ionnas gur tuit i seirg agus i síorċnaoi ar moḋ naċ dtigeaḋ ċum búird ná ċum leaḃṫa gan iomċar idir a ḋeirḃḋílis féin; agus do bí trí bliaḋna ar an órduġaḋ sin ag a ċnaoi ris na galraiḋiḃ éagsaṁla sin; agus anuair do ċlos fa na tuaṫaiḃ so Ḟearmanaċ go dtugadar a ollaṁain leiġis cúl fris agus gur baineaḋ dúil

dá sláinte d'áirioc ċuige, agus go ḃfacadar nár tógḃaḋ aon piġinn do ċíos a dtiġearna orra le haimsir imċéin roiṁe sin, mar is gnáṫ sealḃ ar gaċ síoriasaċt, do ṁeaḃraiġeadar i n-a n-inntinniḃ meaḃlaċa mioṙúnaċa go raḃadar an ċlann sil ag a dtiġearna maot, óg, agus naċ raḃadar ionḟeaḋma do láṫair an tráṫa sin ċum an tíre do ċaṫaḋ nó do ċosnaṁ, do smuainiġeadar gan an cíos sin do taḃairt d'aon neaċ eile nó go dtiġeaḋ féin dá ġlacaḋ is an ḃfoirm ġnáṫaiġ.

13 Iar n-a ċlos sin do ḋruing éigin d'ḟíorḋíoġrais an tiġearna do foillsiġeadar dó é. Iar sin do órduiġ a ḃuannaḋa nó a ṁaoir taḃaiġ do ċur do tógḃáil an ċíosa ar cuairt i dtimċeall na cundae; agus ann sin do ġluaiseadar na feaḋmantaiġ gan ṁoill d'ionnsuiḋe Uí Ḟlannagáin ar dtús. Agus do b'í freagra Uí Ḟlannagáin orra naċ dtiuḃraḋ an cíos sin uaḋa nó go ḃfaicfeaḋ féin an tiġearna dá dtiuḃraḋ é 'na fearaṁ agus naċ ba dísle ḋó iadsaṁ dá taisceaḋ 'ná é féin. Agus an tan do ċualadar na maoir taḃaiġ sin .i. an freagra easuṁal sin Uí Ḟlannagáin, tugadar a n-aiġte ar airgne agus ar éadála, ar ḃuar agus ar ḃóṫáinte Ṫuaite Ráta do tiomsuġaḋ as gaċ aon áird a raḃadar seaċnóin an tíre, agus do leanadar muinnter Ḟlannagáin iad go n-a luċt leanaṁna tarsna Ṡléiḃe Ḋá Ċon nó go dtugadar isteaċ na feaḋmantaiġ is an Ġlaic Ṁancaiġ .i. is an áit dá ngoirtear aniuḋ Clais an Ċairn; agus do ionnsuiḋeadar na feaḋmantaiġ agus muinnter Ḟlannagáin a ċéile; agus do marḃaḋ iliomaḋ eatarra ar gaċ taoḃ maille re hO Flannagáin féin mar aon le mórán dá ṁuinntir agus cúig fir ḋéag do deirḃ-

ḋílis an tiġearna go n-iomaḋ eile naċ áirṁiġtear; agus an feaḋ do ḃí an imreasan ar siubal do rugadar mná agus mionḋaoine Tuaiṫe Ráṫa na ceaṫra tar a n-ais.

14. Tugadar an líon a táinig as an iomġuin sin scéala go ríġ Ḟearmanaċ aṁail mar tarla ann ó túr go deireaḋ, agus an líon do marḃaḋ ar gaċ taoḃ ann. Do hainmniġeaḋ fós na cúig fir déag sin do marḃaḋ dá ḋeirḃḋílis féin agus ba haċtuirseaċ Magnus Ma Guidir de sin; agus cuireas feara agus teaċta uaḋa ar a ṗríoṁċoṁairleaċa, mar do ḃí eaglais a tíre agus a talaiḋ féin, a ollaṁain seanċais agus léiġis, agus móroireaċta na cundae ó sin amaċ, an méid do ḃí 'na goire ḋíoḃ; agus do-ċuaiḋ i gcrut cearta agus coṁairle do ḋéanaṁ leo; agus iar bfoillsiuġaḋ na hearuṁlaċta sin Uí Ḟlannagáin dóiḃ agus marḃta a ṁuinntire maille re gaċ ḋíoġḃáil eile dá dtarlaiḋ ar a ḃiṫin, do ḟiafruiġ do na móruaisle sin idir ċill agus tuaiṫ créad an ċoṁairle do ḋéndís um an áḋḃar sin?

15. Do ḟreagair O Breislén dó agus is eaḋ adubairt: "Atá agaiḃsi, a tiġearna, do látair annso furṁór taoiseaċ do tíre, an méid a ṁeasmaoid do beiṫ dlisteanaċ ḋíoḃ i bféaġṁais taoiseaċ ioċtair na cundae, agus ní dóiḋċe O Flannagáin a ḋul ann bar n-aġaiḋse 'ná O Maoladúin agus na hoireaċta eile fil i n-aon ċineaḋ leis; agus goirtear annso i bfód fa leiṫ a bfuil do látair doṫ uaislib, idir tuaiṫ agus eaglais, agus rannsuiġtear an t-áḋḃar acu agus féaċaidís an éarac dliġtísi i mbás bar muinntire agus is an earuṁlaċt a fuarais fa do ċíos dlisteanaċ féin.

16. Do molaḋ an ċoṁairle sin Uí Ḃreisléin le cáċ uile agus do-ċuadar na huaisle sin i bḟóḋ fo leiṫ agus is í coṁairle ar ar cinneaḋ acu gan éaraċ ná ionaclann do ḃeiṫ ó ċeaċtar ḋíoḃ go aroile, do ḃríġ gur marḃaḋ mórán ar gaċ taoḃ ann, agus go háiriḋe gur tuit O Flannagáin féin; aċt gaċ aon dá raiḃ beo a ḃeiṫ beo; agus gaċ aon dár marḃaḋ ann a ḃeiṫ saṁlaiḋ; agus do iarradar ar O Ḃreisléin an ḃreiṫeaṁnas sin d'ḟoillsiuġaḋ. Agus iar sin do ġluaiseadar do láṫair ríġ Ḟearmanaċ go colḃa na hiomḋa 'na raiḃ.

17. "Isead, a ṁórṁaiṫe, ar sé, créad mar a fuaradar an t-áḋḃar sin?" Is eaḋ adubairt O Ḃreisléin: "A tiġearna, ar sé, giḃé do ḋéanmaoisne ann gaċ miotapaiḋ dá dtarlaiḋ ann ní tig dúinn dortaḋ na fola ná éag na ndaoine do ṁaiteaḋ; aċt má ċítear ḋíḃse é, is é ní ar ar fanaḋ againn gan éaracas ann ḃar muinntir ná ann sna cúig fearaiḃ déag do marḃaḋ uaiḋ: agus do ḃríġ gur leor uirearḃaḋ Ṫuaiṫe Ráta .i. O Flannagáin do ṁarḃaḋ uaṫa, do ṡaoramar iad oraiḃsi aċt ḃar gcíos ríoġḋa d'ḟaġáil uaḋa ó so suas."

18. "Ní deiġḃreiṫ sin ḟoillsiġeas tú, a Uí Ḃreisléin, aċt leaṫḃáiḋ fil agat ré hO Flannagáin, do ḃríġ gurab as Ḟánaiḋ ḋuit féin, agus ḋot ṡinnsiriḃ roṁat; agus dá ḃríġ sin cuireoċa misi ort é i láṫair go ndearnaḃar claoinḃreiṫ; óir is dearḃ go ndliġeann gaċ óglaċ urraim dá tiġearna agus a ċeart dlisteanaċ do ṫaḃairt dó; agus mar sin naċ dearnadar uṁla ná urraim dá dtiġearna an uair naċ dtugadar mo ċeart féin daṁsa; agus mar sin gur cóir dóiḃsioṁ éarac do ṫaḃairt daṁsa i mbás mo ṁuinntire, mar ḃéaraiḋ go fóill.'

19. Iar sin do dáileaḋ fleaḋa agus féastaḋa ar na hárdṁaite sin i ríoġport Doḃráin go ceann trí lá gona n-oiḋċe. Annsin do ġlacsat a gcead ag ríġ Ḟearmanaċ agus do ġluaisset dá dtiġtiḃ buḋ ḋéin. Iar n-imṫeaċt do na huaislib sin do ċuir Maġnus fios uaḋa ós íseal ar O Luinín agus ar O Caiside; agus ar dteaċt ḋóiḃ do rug ar ċolḃa a leapa ċuige iad agus do ḟiafruiġ ḋíoḃ créad an breatnuġaḋ do ḃí acu ar gaċ saoḃtagra dá ndearnsat na huaisle sin ar leitscéal Ui Ḟlannagáin.

20. “Is é tuigimsi, a tiġearna, ar O Luinín, go moṫuiġiḋ siḃ ar ḋíṫ bar sláinte agus i ngalar doleiġis, agus gurab é sin tug meisneaċ ḋóiḃ gaċ ní dá ndearnadar do ḋéanaṁ, mar is iontuigte ḋuit féin agus do gaċ duine eile i n-a ḃfuil tuigsi; do ḃriġ nár ġaḃadar do láiṁ éirġe oiḋċe ná lae do ḋéanaṁ it aġaiḋsi a riaṁ roiṁe an feaḋ do ḃís ann do ṡláinte nó ó do ġaḃais inṁe.”

21. “Taire ċugat, a Ui Luinín, ar Maġnus, bíoḋ a ḟios agaiḃsi, gion go síleann na huaisle so Ḟearmanaċ é, go ḃfuil oiġre ionḟeaḋma do látair oramsa ag a ḃias follaṁnuġaḋ do látair na cundae so go ruiġe an seaċtṁaḋ glún im ḋiaiḋ; agus dá mbeinn ar mo ṡláinte mar do ḃíos teora bliaḋain [ó sin] do ḋéanfainn samplaḋa soilléire ḋíoḃa rúḋ do buḋ follus do na tíorṫa sa coiṁnearsa ḋóiḃ; agus ó naċ ḃfuilim mar sin, glóir do Ḋia go ḃfuil fear m'áite 'na oiġre ḋlisteanaċ agam re smaċtuġaḋ na dtaoiseaċ so Ḟearmanaċ, agus naċ gaḃann breiṫeaṁnas Ui Ḃreisléin gan éarac d'ḟaġáil 'na ṁuinntir uaḋa, mar atá mo ḋearḃráṫair .i. Giolla Íosa Ma Guiḋir. Agus, a Ui Luinín, scríoḃ ḋaṁsa litreaċa d'ionnsuiḋe mo ḋear-

ḃráṫarsi .i. Giolla Íosa, suas don mḂréifne; agus ag so mar scríoḃas tú iad .i. tigeaḋ sé ċugamsa gan ṁoill go ruige an baile so; agus cuir mo ġiolla turais féin ar siuḃal go luaṫ ris na litreaċa sin, agus do ṫaḃairt scéal na heasuṁlaċtasa taoiseaċ Ḟearmanaċ dó."

22. Iar sin téiḋ O Luinín agus O Caiside ar fóḋ fo leiṫ agus do scríoḃadar na litreaċa sin mar a hórduiġeaḋ dóiḃ; agus iar n-a scríoḃaḋ dóiḃ tángadar ar a n-ais mar a raiḃ a dtiġearna; agus do léig sé na litreaċa agus do ṫaitin leis mar do cuireaḋ síos iad; agus do b'éigean a láṁ do ċongḃáil 'na coṁnuiḋe an feaḋ do ḃí sé ag scríoḃaḋ a anma orra do ḃríġ go raiḃ criṫ ar a láiṁ.

23. Do goireaḋ iar sin ar ḋias dá ġiollaiḃ turais ċuige agus a tug ór agus airgead dóiḃ re huċt imṫeaċta agus do ġluaiseadar rompa iar sin i n-aṫġoirid gaċa conaire ar ḃfágḃáil an ríġṫeaġlaiġ ag caiteaṁ fleaḋa agus féasta, ag urġáirdiuġaḋ meanman agus aigeanta i ḃfoċair a ċéile; agus ní haiṫreastar a ḃeag dá scéalaiḃ go rángadar na teaċtaiḃ sin go tiġ Uí Raġallaiġ isin mḂréifne mar a raiḃ Giolla Íosa Ma Guiḋir .i. ádḃar ríġ Ḟearmanaċ; agus do toirḃearadar na litreaċa sin a ḋearḃráṫar dó agus iar n-a nglacaḋ do léig iad; agus ní luaiṫe do ṫuig bríġ na litreaċa ná do ċlaoċlaiḋ a ḋealḃ agus a ḋéanaṁ; agus do éiriġ scoiṫ fa ruinn a puirc agus a radairc ionnas go ro ċrioṫnuiġeadar teaġlaċ a ḟeanaṫar go huiliḋe le huaṁan an ċlaoċlóiḋ a ṫáinic air do ḃiṫin na scéal do-ċuaiḋ ċuige; agus glaoḋas ar a luċt coiṁéada agus coiṁiḋeaċta dá ionnsuiḋe agus fógras dóiḃ na heiċ do ġaḃáil agus

a tug lám ar armaiḃ agus do gaḃ uime gan ḟuireaċ. Agus iar sin táinic a ṡeanaṫair .i. Riġ Bréiḟne, dá ionnsuiḋe agus ro ḟiafruiġ ḋe créad dá dtáinic na scéalta dá dtarlaiḋ an claoċlóḋ mór do ṫiaċt ar a ġnúis nó ar a ḋeilḃ.

24. "A aṫair ionṁuinn, ar sé, ní ḟéadaim sin d'innsin, agus ó naċ ḟéadaim, léig féin na litreaċa so agus doġéaḃa siḃ gaċ scéala dá ḃfuil agamsa ionnta."

25. Iar sin do léig Riġ Bréiḟne na litreaċa agus aduḃairt gur ṫruaġ na reaċta sin dár ċuireadar a oireaċta féin Riġ Ḟearmanaċ ar sciṫ a lúiṫ agus a láṁaiġ i gcróṫluiġe leapa, "agus is usa aiṫne go ḃfuil samlaiḋ anuair do ġluaiseadar nó do ṫaisbeánadar na taoisiġ sin Ḟearmanaċ a n-easuṁlaċt 'na agaiḋ; dóig ní raiḃ i nUlltaiḃ ré mo linnse aon riġ do láiṁeoċaḋ a ċeart féin do ċongḃáil uaḋa, nó fós dá mbeiṫ cáil don éagcóir féin aige, aċt ní áirṁim aon ní ḋe sin; aċt is iongantaċ liom féin agus fós is iongnaḋ mór idir ċáċ uile agus tiġearnaiḋe Éireann a ráḋ go ḃfuaradar taoisiġ ar biṫ ionnta féin éirġe amaċ i n-agaiḋ a dtiġearna fa n-a ċíos féin d'iarraiḋ orra."

26. Iar sin do dáileaḋ fleaḋa agus féasta ar an riġṫeaġlaċ sin uile agus go háiriġe ar na giollaiḋiḃ turais, ionnas gur ḃa subaċ soiṁeanmnaċ cáċ uile. Iar sin do éiriġ Giolla Íosa agus do léig ar a ġlúnaiḃ i ḃfiaḋnaisi a ṡeanaṫar é agus do iarr a ḃeannaċt, agus a tug sé sin dó maille le deaġtoil; agus gluaiseas roiṁe i n-aṫġoirid gaċa conaire agus ní haiṫreastar a imṫeaċta go ráinic ríoġḃruġ coṁnuiḋṫe a ḋearḃráṫar féin .i. Port Doḃráin agus do éirġeadar an ríoġṫeaġlaċ sin uile 'na ċoinne agus 'na ċóṁḋáil

agus do pógadar go díl dioċra deaġṫairis é. Do-ċuaiḋ na giollaḋa turais mar a raiḃ an tiġearna agus do innseadar ḋó Giolla Íosa do ṫeaċt. "Tugaiḋ m'éadaċ ċugam, ar sé, nó go ndeaċainn amaċ i measc an teaġlaiġ 'na ċoinne."

27. Do ġaḃ dís deaġlaoċ na timċeall agus do ṫógḃadar amaċ i measc an teaġlaiġ é; agus do éiriġ Giolla Íosa 'na ċoinne, agus do pógadar go díl dioċra deaġṫairis a ċéile; agus do suiġeadar i ḃfoċair a ċéile; agus do dáileaḋ fleaḋ agus féasta soṁilse so-óla forra gur ḃa subaċ soiṁeanmnaċ uaisle agus ísle na ríoġḃruiġne sin. Do laḃair Magnus iar sin agus is eaḋ aduḃairt: "Is mór an biseaċ meisniġ agus sláinte ḋaṁsa do ṫeaċt, a ḋearḃráṫair, ar sé, agus measaim dá mbeiṫ níos mó le teaċt ċugam dot ḟórt go dtiuḃraḋ mo ḟláinte uile ċugam."

28. Iar sin do folcaḋ búird ioldaṫaċa an ríog-ṫeaġlaiġ agus do dáileaḋ toġa gaċa biḋ agus gaċa diġe forra; agus an uair a ṫáinic am suain dóiḃ do iarr Magnus iomḋa Ġiolla Íosa do ḋéanaṁ i n-aon seomra ris féin ionnas go ndéandís a gcoṁairle re aroile. Do rinneaḋ aṁlaiḋ sin.

29. Mar sin dóiḃ go maidin ar n-a ṁárach agus ann sin do laḃair Magnus agus is eaḋ aduḃairt: "A ḋearḃráṫair, a Ġiolla Íosa, ar sé, do-ċualais ċeana an moḋ ar ar éiriġeadar na taoisiġ so Ḟearmanaċ amaċ im aġaiḋsi agus gaċ díoġḃáil dá dtáinic de .i. na cúig fir déag dom deaġḋíoġrais do ṁarḃaḋ san imreasain leo agus mo ċíos do ḃeiṫ dom ḋíṫ re tréiṁsi d'aimsir; agus is uime do ċuireas fios oraiḃsi, giḋ gur ṁaiṫ linn t'ḟaicsin, cum go ndéantá

díoġaltar i mbár mo ṁuinntire agus go bfaġtá éarac ionnta; agus fós ċum go dtugtá mo ċíos ċugam d'aiṁḋeoin na dtaoiseaċ sin."

30. "Is fíor, a ḋearḃráṫair, ar Giolla Íosa, gaċ ní is áil leat-sa do ḋéanaṁ is an áḋḃar sin go bfuilimsi réiḋ ullaṁ doċum do tola do ḋéanaṁ."

31. "Mareaḋ, ar Magnus, is í mo ċoṁairlesi duit gan coṁnuiḋe do ḋéanaṁ ar maidin amáraċ nó go roiġte tú Sliaḃ Dá Ċon .i. sliaḃ a fil i gcoṁfoġus teoranna na críċe so agus Ḃréifne Ui Ruairc; agus, a ḋearḃráṫair, do riġfeása a leas a ḃeiṫ eolaċ neaṁaineḃfiosaċ i dteorainn na críċe so Ṁanaċ 'na huirtimċeall gaċ aon áird, do ḃríġ go bfuilimsi aosta neaṁábalta ċum féaċain uirṫe dá follaṁnuġaḋ ar aonċor, agus mar sin gur dóċa tú féin do ḋéanaṁ feaḋma do gaċ ní dliġfinnsi d'faġáil is an condae 'ná mé féin; agus fós dliġe tú eolas d'iarraiḋ go minic ar an tí ga measfaiḋ tú a faġáil; agus fios anmann na gcnoc d'faġáil agus gaċ tuaite tíre is an condae; agus fós fios na seananmann oirḋeirc ḃíos ann, mar atá an Sliaḃ sin Dá Ċon; óir is ó dá ċoin lé Fionn do cailleaḋ is an sliaḃ sin le diaḃaltanaċt nó le hearuplaiḋeaċt adeirtear Sliaḃ Dá Ċon ris; agus ba Gleann Caoin ba hainm dó nó gur aṫḃairt Fionn an t-ainm sin fair iar gcailleaḋ a dá ċon ann le draoiḋeaċt Ċlainne Lir; agus dá ḃríġ sin gaḃ tusa teagasc an duine eagnaiḋe aduḃairt an rannsa:

32. "'Maḋ fiafruiġteaċ buḋ feasaċ,
Glic an éigse ilċleasaċ,
Solus na ceasa ad ċluiniḋ,
Dorus feasa fiafruiġiḋ.'

33. "Mar sin naċ déanta duitsi faillige nó dearmad gan an ċomairle sin do ġlacaḋ, agus ná déantar coṁnuiḋe riot anois nó go roiċe tú teaġ mo ḋearbráṫarsa i mḂéal Áṫa Seanaiġ .i. teaġ Uí Ḋoṁnaill, agus innis dó an easuiṁlaċt so Uí Ḟlannagáin; agus ní hé O Flannagáin aṁáin aċt na taoisiġ eile do réir mar a ṫuigim ó sa feaḋmantaiġ atá ag iarraiḋ an ċíosa eatarra; agus aiṫris dó mar an gcéadna bás na gcúig bfear ndéag dom ṁuinntirsi do ṫuit re hO Flannagáin; agus innis a n-anmanna dó; óir do b'eolaċ dó féin iad a bfus agus ṫíos; agus cuireaḋ sé fios ar O Gallċabair agus ar O mḂaoiġill agus ar na trí Macaiḃ Suiḃne agus ar gaċ aon ċonspul oile dá bfuil i dtuarastal aige ó sin amaċ; agus tabairse líon sluaiġ agus soċraite leat díoḃ go Gleann Dá Ċon mar a bfuil na seaċt n-airiḋe agamsa; agus tabair mart bainne nó saṁaisc do gaċ aon díoḃ sul iarrfas tú aon lá seirḃísi orra; agus dá réir sin do gaċ conspul nó go rabaid sásta; agus cuirdís féin líon a tiomnána daoine leo go Tír Ċonaill; agus iar sin gluais leat an sluaġ sin agus ná fág taoiseaċ ná conspul i n-íoċtar Ḟearmanaċ naċ dtiubraiḋ tú i nglais láiṁe nó i ngéibeann ċugamsa annso."

34. Iar sin do gléasaḋ a n-eiċ dóiḃ .i. do Ġiolla Íosa agus don beagán buiḋne do ḃí leis agus adubairt Magnus a éideaḋ féin do ṫabairt dó, agus do rinneaḋ aṁlaiḋ sin agus iar n-a ġabáil uime, adubairt Magnus: "go meala tú an ċulaiṫ sin agus go maḋ fos féan uaire agus aimsire duit dá ġabáil umat"; agus annsin do ḟógair don ṁarcsluaġ toga gaċa biotáille do breiṫ leo i n-oirċill na sliġe; agus an tan sa

réiḋ innilte iad do éirgeadar amaċ agus do glacadar a gcead agus ní haiṫreastar a scéala go rángadar Áṫa Seanaiġ.

35. Agus an uair do ċualaiḋ O Doṁnaill Giolla Íosa Ma Guiḋir go n-a ṁarcsluaġ do tiaċt ar an bfaiṫċe amuiġ a táinic amaċ 'na gcoinne agus 'na gcóṁairċis agus do ṗóg go díl dioċra Giolla Íosa agus do rug leis isteaċ dá halla é, agus do dáileaḋ fleaḋa soṁilsi so-óla forra; agus mar sin do ċaiteadar a n-aimsear go ruiġe am na gnáṫċoṁranna, agus annsin ċuireadar a bproinn i n-áit ionċaiṫṁe agus do caiteaḋ leo í go soilḃir soġráḋaċ i bfoċair a ċéile go ham suain; agus annsin do-ċuaiḋ O Doṁnaill féin le Giolla Íosa Ma Guiḋir dá iomḋaiḋ codalta agus a tángadar na dáileaṁain 'na ndiaiḋ le cuirm soṁilsi so-óla. A n-iomtús go ruiġe sin.

36. Iar sin do labair Giolla Íosa ris O nDoṁnaill agus do innis dó gaċ easumlaċt dá ndearnadar taoisiġ Ḟearmanaċ re n-a ḋearḃráṫair; agus mar do marḃaḋ cúig fir déag dá ṁuinntir re hO Flannagáin. Do ḟiafruiġ O Doṁnaill: "cia haca do ġnáṫṁuinntir mo ḋearḃráṫar, ar sé, do marḃaḋ?"

37. Do innis Giolla Íosa a n-anmanna uile dó. "Dar an gCaṫaċ fa n-iaḋann Tír Ċonaill, ar O Doṁnaill, ní raċaiḋ an sárugaḋ sin mo ḋearḃráṫarsa le taoiseaċaiḃ Ḟearmanaċ ná marḃaḋ a ṁuinntire; dóiġ is iomḋa oiḋċe agus lá do ċaiteassa i measc an teaġlaiġ sin agus na gcúig bfear ndéag sin do marḃaḋ díoḃa; agus is deiṁin liom ná raiḃ tiġearna i nUlltaiḃ naċ raiḃ a ḟáiṫ do ġuailliḋe nó d'ionnruiḋeaċ ann gaċ aon díoḃa fo leiṫ; óir atáimsi 'na

n-eolas ó aimsir mo naoiḋeanḋaċta gus an aimsir ḋéiḋeannaċ so":

38. Agus annsin do innis Giolla Íosa ḋó gaċ teaċtaireaċt ḋár ċuir a ḋearḃráṫair ċuige. Annsin do ḟreagair O Doṁnaill do Ġiolla Íosa is in teaċtaireaċt sin, agus is eaḋ aduḃairt go raċaḋ féin agus an méid do-ġéaḃaḋ ris do ḋéanaṁ ḋíoġaltais ar na taoiseaċaiḃ sin Ḟearmanaċ is na míoġníoṁaiḃ do rónsat is in n-easuṁlaċt a tugadar dá dtiġearna; agus tar éis na mbriaṫar sin do ráḋ do O Doṁnaill cuirear feasa agus teaċta ar O mBaoiġill agus ar O nGallċuḃair agus ar na trí Macaiḃ Suiḃne dá ionnsuiḋe go hÁṫa Seanaiġ go n-a muinntir uile do ḃeiṫ leo.

39. Do ċruinniġeadar na soċraide sin gan fuireaċ go hÁṫa Seanaiġ agus do b'é a líon iar gcruinniuġaḋ ḋóiḃ .i. seaċt gcéad fear n-armta n-éidiġte ion-ċóṁlainn; agus aduḃairt Giolla Íosa "molaimsi an deaġṁuinnearsi Ui Doṁnaill, ar sé, agus is ion-ṁolta iad anois ó ṫarla riaċtanas riú do láṫair."

40. Agus iar sin téid féin agus O Doṁnaill an dara feaċt dá ḃféaċain; agus aduḃairt Giolla Íosa i mearc na sluaġ sin do ġuṫ árd ṁór follus ġlan: "tigiḋsi liomsa, a ḋeaġṁuinntear, ar sé, anois ar féan uaire agus aimsire, óir ní iarrfadsa lá ná oiḋċe do ḃar seirḃís nó go dtuga mé luaċ ḃar saoṫair ḋíḃ roiṁe a ḋul ċum seirḃísi ḋíḃ."

41. Iar sin aduḃairt O Doṁnaill, "gluaisiḋ, a ḋeaġṁuinntear, ar sé, ar na coingiollaiḃ úd ṁic Ríġ Ḟearmanaċ ar mo ḃeannaċtsa agus bíoḋ fios agaiḃ gurab é mo teagasgsa ḋíḃ gaċ coṁairle dá dtiuḃraiḋ Giolla Íosa Ma Guiḋir ḋíḃ go filleaḋ

aris do gaḃáil; amail is mar ḋéanfaḋ siḃ im timċeallsa do ḋéanaṁ uime dá bfaġaḋ siḃ dom ionarbaḋ mé amaċ as Tír Ċonaill."

42. Annsin aduḃradar na consuil nó na cinn feaḋna sin: "A ṁic ionṁainn Ḋuinn Ṁe Guiḋir, ná bíoḋ uaṁan ná imeagla ort naċ biaiḋ sinne fírinneaċ dílear duit; óir do-ḃéaram mionna duit go mbiam cóiṁdílear duit agus do beiċmís d'O nDoṁnaill an gcéin a biam ar aonrian leat for an sliġe so."

43. 'Na ḋiaiḋ sin do ġluaiseadar d'aon-aiteasc agus a d'aon-aonta for ḟéan uaire agus aimsire go Leic na nArm agus níor hoiriseaḋ leo nó go rángadar Sliaḃ Dá Ċon airm a mbádar na ceatra agus an áirnéis sin Ṁagnuis ag a aoḋairiḋe féin dá gcuṁdaċ, agus do ḟógair Giolla Íosa ḋóiḃ na ceatra do taḃairt ar aon láṫair; agus do rinneadar aṁlaiḋ sin.

44. Agus a tug Giolla Íosa mart i láiṁ gaċ aoin aca do na seaċt gcéad do ḃádar 'na ḟoċair ann; agus cuireas na hárdṁaiṫe sin luċt tuillṁe leo dá ndúṫaiġ féin go Tír Ċonaill; agus 'na ḋiaiḋ sin do ġluais féin agus a ṡluaġḃuiḋean rompa feaḋ Tuaiṫe Ráṫa ionnas nár ḟágḃaiḋ ceann tiġe san tuaiṫ tíre sin nár ċuir i nglasaiḃ agus i ngéiḃeannaiḃ go Port Doḃráin; agus aduḃairt ris an mbuiḋin do-ċuaiḋ riú a ráḋ re n-a ḋearḃráṫair gaċ éarac do ċífiḋ ḋó féin do ḃuain díoḃa sin i n-éaraic a ḋeaġṁuinntire agus na hesuṁlaċta a tugadar ḋó "agus innsiḋ ḋó, ar sé, go ndeaċassa go Tuaiṫ Luirg mar a ḃfuilid an ċuid eile dá luċt easaonta." Agus mar sin do cuireaḋ na braiġde sin Tuaiṫe Ráṫa ar

siubal agus luċt coiṁéada leo agus gluaiseas féin agus a ṡluaġḃuiḋean go rángadar go Tuait Luirg agus do rinneadar forlongṗort an oiḋċe sin i mbarr Ġlinn Dorċa isin ḃfearann dá ngoirtear Srat na dTarḃ aniuḋ;

45. Agus is uime goirtear Srat na dTarḃ ḋe ó ċoṁrac an dá ṫarḃ do ḃí i nUlltaiḃ, an Donn Ċuailgne 's an Finnḃeannaċ; an Donn Ċuailgne ó n-a ḃeiṫ donn dia ḋaṫ, agus a ḃreiṫ i gCuailgne: an Finnḃeannaċ umorro .i. giliġtear re sneaċta aoinoiḋċe na beanna ḃádar fair, gonaḋ Finnḃeannaċ Ṁuiġe Aoi; gona uaḋa sin a goirtear an dá ainm sin ḋíoḃa .i. an Finnḃeannaċ agus an Donn Ċuailgne; agus léiġtear isin stair darab ainm Táin Ḃó Cuailgne gurab ó ċoṁrac an dá ṫarḃ sin re céile i Srat na dTarḃ adeirtear Srat na dTarḃ ris, agus gaċ ainm eile da ḃfuil i nÉirinn naċ sloinntear as tarḃ ar aonċor.

46. Gleann Dorċa, fós, is uime adeirtear .i. lá d'áiriġe dá ndeaċaiḋ Fionn ann do ṡeilg agus mórán eile don ḃFéin mar aon fris; agus áirṁid go raiḃ an Gleann ċoṁ dorċa agus sin nár léir ḋóiḃ cnoc ná caḃán dá ḟoigsi ḋóiḃ an feaḋ do ḃádar ann; gonaḋ ann do rinne Fionn an tarngaire darab tosaċ an rann so:

47. Gleann Dorċa ciḋ dorċa, duḃ,
Aoiḃne a ṫulċa 'ná gaċ treaḃ;
Gleann garḃḋaraċ dá lean lon,
Fá ṫreiḃ scol dealḃanaċ glan.

48. Aċt ní háit so don tarngaire sin, agus ní leanta ḋúinn ḋí ní is sia, aċt laḃram ar an áḋḃar

ríġ sin Ḟearmanaċ go n-a ṁuinntir. Iar gcoṁnuiḋe ḋóiḃ ar an Sraṫ reaṁráite sin na dTarḃ do ċuireadar buiḋne amaċ ar an arm for gaċ taoḃ 'na timċeall agus a tugadar buar agus bóṫáinte leo ar feaḋaiḃ agus ar fásaċaiḃ Ḟearmanaċ agus ó ġleanntaiḃ Ḟear Luirg doċum an ċampa; agus do marḃaḋ iomad ḋíoḃa agus do rónsat boṫa agus bélscáṫa ann agus do ċaiteadar an oiḋċe sin go soilḃir soġráḋaċ ann.

49. Agus ar n-a ṁáraċ a táinic O Maoladúin, Ma Graiṫ agus uaisle an tíre ar ċeana ċuċa, agus ioliomad do gaċ sórt bíḋ agus biotáille dá raiḃ gnáṫaċ san tír an tan sin leo; agus do ḟáiltiġeadar na hárdṁaiṫe sin timċeall roiṁe Giolla Íosa Ma Guiḋir agus do ḟuráladar mioḋ agus cuirm air féin agus ar na huaisle sin Tíre Ċonaill; agus do cuireaḋ 'na suiġe iad iar sin timċeall áḋḃar an ríġ sin Ḟearmanaċ agus do dáileaḋ biaḋa saora soċaiṫṁe agus deoċa míne meisceaṁla forra.

50. Annsin do ḟiafruiġ Giolla Íosa d'O Maoladúin créad do b'áḋḃar ḋó ċum na hearuṁlaċta do rinne sé i n-aġaiḋ a tiġearna fa n-a ċíos féin do ṫabairt ḋó. Annsin adubairt O Maoladúin naċ d'earuṁlaċt do rinne sé féin aon ní dá ndearna ann, aċt do ḋíṫ naċ bfacaiḋ an tiġearna féin 'na ḟearaṁ le n-a ṫabairt ḋó, "agus anois atámaoid uṁal le bar gcíos do ṫabairt ḋíbsi i n-ionad bar ndearḃráṫar."

51. "Maseaḋ, a Uí Ṁaoladúin, ní ġlacfaiḋ misi an cíos sin uaidsi an feaḋ ṁairfeas mo ḋearḃráṫair; óir do ḣinnseaḋ mórán d'earuṁlaċt agus d'aiṁriaġail oraibsi an Tuaiṫ so Luirg, agus orṫsa féin go sonnráḋaċ; agus is í mo ċoṁairle duitsi tú féin d'imṫeaċt anois go Port Doḃráin ris an ċíos sin agus

ṫú féin do ġabáil do leiṫscéil ris, óir ní ba réiḋ misi nó go mbainiḋ mé ḃar n-easuṁlaċt asaib; dóiġ do ġeall mé dom ḋearḃráṫair naċ ḃfúiġfinn ceann tiġe ná tuaiṫe im ḋiaiḋ i ḃFearmanaċ naċ ḃéarainn dá ionnsuiġe maille re n-a ċíos d'ḟaġáil uaṫa do ḋeoin nó d'aiṁḋeoin. Agus dá ḃríġ sin éiriġ tusa, a Ui Ṁaoladúin, d'ionnsuiḋe mo ḃráṫar agus bíoḋ Ma Graiṫ leat, óir is tromċoṁairleaċ mór air é, agus innseaḋ sé gaċa sliġe ann a ḃfuil an tírsi."

52. Iar sin do ċaiteadar seal ar ól agus ar aoibneas agus ag urġáirdiuġaḋ meanman agus aigeanta. Do ḟógair Giolla Íosa do na corspulaib sin a n-airm do ġabáil agus adubairt re hO Maoladúin a ċoingioll do ċoṁall; agus gluaiseas féin agus a ṡluaġbuiḋean go tuaiṫ Tíre Ċeannada, iar nglacaḋ a gceada ag uaislib Luirg, mar a raib Clann Ṁe Guinnsionnáin an tan sin agus gaċ fine eile dá raib maille ris, mar do bí O Duibin, O Seaġdannáin, agus Clann Ṁic Anuirse agus iomad d'ḟiniġeaċaib uile naċ áirṁiġtear sunna. Agus do rinneadar coṁnuiḋe ar an gcnoc darab ainm Craob Ui Ḟuadaċáin mar a mbíoḋ muinntear Ḟuadaċáin; agus cuireas feasa agus teaċta uada ar ṁaiṫib an tíre agus do órduiġ dóib teaġbáil dó ar an gCraoib céadna agus a tug O Seaġdannáin agus O Ḟuadaċáin cuirm na hoiḋċe sin dó do biadaib saora agus do gaċ sórt biotáille.

53. Mar sin dóib go héirġe gréine ar n-a ṁáraċ; agus do ċruinniġeadar árdṁaiṫe an tíre sin dá n-ionnsuiḋe agus do ḟiafraiġ Giolla Íosa ḋíoḃ an dtugadar an cíos do bí orra leo. Adubradarsan naċ raib sé acu do láṫair, giḋeaḋ naċ luġaiḋe do ḃádar uṁal ċum a ḋíola gan a ḃeiṫ acu an lá sin.

Do fógair Giolla Íosa Ma Guinnsionnáin do ġabáil agus an ṁéid do bí i láṫair dá ċineaḋ. Iar sin do ġabaḋ iad gan fuireaċ. Annsin aduḃairt Giolla Íosa Ma Guidir: "Múinfeadsa díbsi gan a beiṫ easuṁal níos sia fá ḃar gcíos do ḋíol gaċ uair ḃus cóir díb; agus do-ċífe sib féin gaċ áit agus gaċ ionad 'na ndearnabar éagcóir ar mo ḋearḃráṫair fá n-a ċíos dlisteanaċ féin; agus bíoḋ fios agaib go ḃfoill-seoċad díb fós ḃar míoġníoṁa go hiomlán."

54. Gideaḋ ċeana do naisc coinġioll orra um teagḃáil dó i bPort Doḃráin lá áiriġe do hainmniġeaḋ eatorra ar an láṫair sin; agus a tug cead a scaoilte nó a léigean amaċ. Cioḋ tráċt, dála Giolla Íosa féin, ní ḋearnaiḋ oirisead ná coṁnuiḋe gur timċill sé na seaċt dtuaṫa so Ḟearmanaċ don ruaṫar sin agus níor ḟágbaiḋ ceann tuaiṫe tíre innte nár ċuir i nglas láiṁe nó coise nó go rángadar i ḃfiaḋnaisi a ḋearḃráṫar go Cnoc Ninne ar n-a gcur fá ġuin ġaoi agus ċloiḋeiṁ dóib.

55. Mar sin do lean féin agus na maoir taḃaiġ sin do bí sir go n-a gconspulaib go Port Doḃráin iad; agus do fuair na braiġdib sin roiṁe ann; agus do-ċuaiḋ mar a raib a ḋearḃráṫair gan ḟuireaċ agus do ḟáiltiġ Maġnus roiṁe agus aduḃairt Giolla Íosa: "créad fá ḃfacas díb, a ḋearḃráṫair, ar sé, na braiġde do ċuireas ċugaib do ċongḃáil i ngéibeann an fad so gan ḃar gcíos d'ḟaġáil uaṫa nó gaċ ní dá ndéanfaidís fá ḋeireaḋ do ḋéanaṁ i n-am ċum sásaḋ do taḃairt uaṫa ann gaċ míoġníoṁ dá ndearnsat ḃar n-agaiḋ?"

56. Do ḟreagair Maġnus é agus is eaḋ aduḃairt: "A ḋearḃráṫair, ar sé, is iontuigṫe duitsi agus do

gaċ aon eile naċ raḃarra ionḟeaḋma ris an aimsir so a ḃfuilim ag coiṁéad na leapa; agus dá ḃríġ sin naċ raḃas ionaiġnis ris na taoiseaċaiḃ so Ḟearmanaċ, níor léigeas im láṫair iad nó go dtigteá féin ċuca; agus anois gaċ ionaclann is toil leat féin do ḃuain ḋíoḃ atáimsi ullaṁ réiḋ air.”

57. Iar sin téid Giolla Íosa i measc an teaġlaiġ agus glaoḋas ar na dáileaṁain agus adubairt riú freastal agus friṫeolaṁ frioċnaṁaċ do ḋéanan ar na huaislib sin Ṫíre Ċonaill an fead do beiṫdís san mbaile. Do innis na dáileaṁain go raiḃ a ndóṫain do gaċ sórt bioṫáille aca re faġáil maille re gaċ sórt corma eile is riaċtanas do láṫair, “agus dá ḃríġ sin curtar na huaisle sin ’na suiḋe in ḃar dtim-ċeall san ríġhalla agus goirtear ar gaċ sórt corma is toċa leat ċuca agus do-ġéabair é.”

58. Iar sin do éiriġ Giolla Íosa ’na seasaṁ agus do ġlaoiḋ féin ar O mBaoiġill agus ar O nGallċubair agus ar na trí Macaiḃ Suiḃne agus ar gaċ conspul eile dá raiḃ ’na farraḋ ar an sliġe sin; agus ’na ḋiaiḋ sin ar taoiseaċaiḃ Ḟearmanaċ agus do cuireaḋ ’na suiḋe iad uile agus do dáileaḋ mioḋ agus cuirm forra gur bo mearcta meaḋarċaoin uile iad .i. uaisle agus ardṁaiṫe Ṫíre Ċonaill agus Ḟearmanaċ i ḃfoċair a ċéile.

59. Annsin do fiafraiġ Giolla Íosa do na taoiseaċ-aiḃ sin Ḟearmanaċ an raiḃ a gcíos acu le taḃairt dá dtiġearna. Adubradarsan go raiḃ. “Maseaḋ tigiḋ, ar Giolla Íosa, tigiḋ liomsa do láṫair mo ḋearḃráṫar nó go ndíola siḃ ḃar gcíos ris. Agus iar sin do ġaḃ a ċead ag na huaisle sin Ṫíre Ċonaill agus fógras ar na dáileaṁain mórán do ḋéanaṁ

ḋioḃ go filleaḋ ḋó féin do ṡír; agus do ṙug na taoisiġ sin leis mar a raiḃ a ḋearḃráṫair agus do iarr orra an cíos sin do ċóṁaireaṁ ċuige.

60. Iar sin do éiriġ O Maoladúin .i. taoiseaċ Luirg agus do ṫug an cíos sin ḋó; agus do rinne Ma Guinnseannáin, Mac Doṁnaill, Mac Ui Ṁaolruanaiḋ, Mac Giolla Ḟeinnéin agus na ríoġṫaoisiġ uile an díolaiḋeaċt sin go ruiġe O Flannagáin. A ḋálasoṁ ro éiriġ agus ro furáil a ċíos air ar son Tuaiṫe Ráṫa giḋ naċ raiḃ oirniġṫe 'na ṫaoiseaċ san am sin aċt 'na ḋaṁna flaṫa i n-cirċill inṁe Ui Ḟlannagáin do ġaḃáil ċuige an uair do ḋéanfaḋ a ċor nó a ṁuinntearḋas ris an tiġearna.

61. Adubairt Giolla Iosa annsin: "A ḋaoine uaisle, ar sé, ní glacfiḋear ḃar gcíos féin uaiḃsi gan éaraic ann ar ṁarḃaḃar ḋár muinntirne; agus ionaclann iomċuiḃiḋ ann gaċ easuṁlaċt dá ndearnaḃar; agus dá ndéanmaois ceart d'imirt oraiḃsi is diḃ do ḃainmaois díolaiḋeaċt ann gaċ trioblóid dá dtáinic orainn ar easuṁlaċt taoiseaċ Ḟearmanaċ uile, do ḃríġ gurab siḃ do ṫosuiġ an trioblóid; agus do ḃeirimsi a ḋeiṁin ḋiḃsi naċ scarfaiḋ siḃ liomsa nó go gcuirfiḋ mé siḃ go Loċ Uaċtair áit a mbiaiḋ siḃ i dtaisciḋ nó go maḋ lánsásta mo ḋearḃráṫair ann gaċ míġníoṁ dá ndearnaḃar air agus oramsa. Aċt ċeana díolaiḋ an cíos an uair atá sé do láṫair agaiḃ." Agus do rinneadar aṁlaiḋ sin; agus tar éis an cíos sin do ġlacaḋ uaḋa do fógair don luċt coiṁéada do ḃí orra a mbreit leo gus an tiġ coiṁéada a mbádar roiṁe sin agus aire ġrinnġiolaċ do ṫaḃairt dóiḃ go maidin, "dóiġ ní ċuirfiḋ siad ní bus faide 'ná sin do ṫrioblóid oraiḃ."

62. Iar sin do ċuir ar a ḟiaḋnaisi iad don tiġ a rabadar roiṁe sin; agus 'na ḋiaiḋ sin do ġoir ar na taoiseaċaiḃ eile sin dá ionnsuiḋe agus adubairt leo: "tugaiḋ siḃsi, na taoisiġ atá do láṫair, cor agus slána uaiḃ fa n-a ḃeiṫ uṁal do ḃar dtiġearna buḋ ḋearsta agus fa ḃar gcíos do ḋíol go féileaṁail mar is dú ḋíḃ a ḋéanaṁ; agus mara nḋéanaṁ siḃ sin cuirfiḋ misi go Loċ Uaċtair siḃ; agus mionnuiġim ḋíḃ fa na duiḃṁionnaiḃ is dual daṁ naċ bḟúiġfe siḃ an áit sin go bráṫ nó go maḋ maiṫ liḃ slánaḋ do ġlacaḋ uaiḃ agus a ḃeiṫ uṁal do ḃar dtiġearna go bráṫ dá éisi."

63. "Mareaḋ ar iadsaṁ do ḋearḃaḋ go bḟuilmíde uṁal fonnṁar ar a toil féin do ṫabairt dósaṁ agus duitsi, doḃéaram na mionna sin ḋíḃ re gaċ ḋeiġṁéin, agus gan ní ar biṫ do ḋéanaṁ ann ḃar n-agaiḋ go bráṫ." Agus iar sin tugaḋ an Duiḃineaċ dia n-ionnsuiḋe agus a tugadar í i bḟiaḋnaisi ċille agus tuaiṫe annsin re gan éirġe amaċ oiḋċe ná laoi do ḋéanaṁ i n-agaiḋ a dtiġearna an gcéin do ṁairfiḋís.

64. Iar sin do éiriġ Giolla Íosa na ṡeasaṁ agus adubairt: "is fada atáimsi i bḟéaġṁais na ndaoine uaisle so Ṫíre Ċonaill, agus fanaiḋsi annsin i bḟoċair mo ḋearḃráṫar nó go gcríoċnóċa siḃ ḃar ngnóṫaiḋe, agus tugaiḋ slánaḋ aoinḟir ar a ċéile ḋó le coṁall ḃar dtairisreaċta agus ḃar ndílse le a aċta ṡeasta."

65. Do rinneadar aṁlaiḋ sin; agus do ġluais Giolla Íosa i gceann muinntire Uí Ḋoṁnaill agus do ḟuair iad go subaċ soiṁeanmnaċ; agus ar ndul do Ġiolla Íosa 'na measc do ṡuiḋ idir O Baoiġill agus O Gallċaḃair agus do ġaḃ ag ól agus ag ionclár

mar aon riú; agus do ċuir d'ḟiaċaiḃ sláinte Uí Ḋomnaill d'ól idir an gcoṁluadar ar ċeana.

66. Mar sin dóiḃ cara an ċaoiṁlaoi sin nó go dtáinic am bíḋ do ċaiṫeaṁ; agus iar sin do folcaḋ búird ḟlimleaṫna an ríġteaġlaiġ, agus do cuireaḋ toga gaċa bíḋ agus gaċa biotáille orra agus do suiġeaḋ gaċ aon ḋíoḃ ann a ionaḋ cinnte comórtais féin aṁail ba ġnáṫ do ḋéanaṁ ris an ríġteaġlaċ sin ariaṁ roiṁe. Agus iar gcaiṫeaṁ a bproinne agus a dtoṁaltais dóiḃ do ċaiṫeadar an oiḋċe sin re hól agus re haoiḃneas go dtáinig am suain agus sádaile dóiḃ; agus do asluiġeadar na ríḟlaṫa sin Tíre Conaill cead suaiṁnis dóiḃ féin; agus adubradar muna ḃfaġadaois sin naċ beiṫdís ionastair nó ionimṫeaċta ar n-a ṁáraċ; agus do ġabadar uile comairce aige um a léigean dóiḃ coḋlaḋ; agus iar sin do cóiriġeaḋ iomḋaḋa agus árdleabtaċa dóiḃ agus do-ċuadar doċum suain agus sárċodalta, agus do bíodar ar an órduġaḋ sin go ham éirġe ar n-a ṁáraċ. Agus ar n-éirġe dóiḃ cuireas Magnus fios ar O Gallċuḃair agus ar O mḂaoiġill agus ar na trí Macaiḃ Suiḃne agus ar gaċ aon ċonspul eile, agus a tángadar dá ionnsuiḋe agus do rinne iomaḋ lúṫġára rompa, agus do cuireaḋ 'na suiḋe iad 'na ṫimċeall agus do dáileaḋ mioḋ agus cuirm forra ann.

67. Annsin do labair Magnus re Giolla Íosa agus adubairt: "A ḋearḃráṫair, ar sé, éirigsi amaċ agus cuir na buannaiḋe sin do ḃí leat 'na suiḋe san teaġ mór sin amuiċ; agus tabair fa deara aire frioċnaṁaċ do ṫabairt dóiḃ fa ṁioḋ agus fa ċuirm dóiḃ; dóiġ ní dílear liomsa a dtaoḃaḋ re duine ar

biṫ aċt leat féin; agus déantar fós gléas biḋ agus biotáille do ċur orainn féin annso, óir do-ḋéanaḋ a dtiġearna súd ditċeall ċum sólás do ċur ortsa nó ar gaċ aon do ḃainfeaḋ leat."

68. Iar sin do-ċuaiḋ Giolla Íosa amaċ agus do foráil ar an luċt friṫeolṁa gan biaḋ ná biotáille do spáráil ar na buannaḋaiḃ sin Ṫíre Ċonaill nó ar ṫaoiseaċaiḃ Ḟearmanaċ mar aon riú; agus do rinneaḋ aṁlaiḋ sin; agus is ann gcoḋalteaċ sin rí Ḟearmanaċ mar an gcéaḋna do na huaisle sin Ṫíre Ċonaill agus do ċaiteaḋar féin agus rí Ḟearmanaċ proinn agus comaltas i ḃfoċair a ċéile go soilḃir sólásaċ feaḋ an ċaoinlaoi.

69. Agus annsin do laḃair O Ḃaoiġill agus na huaisle sin eile Ṫíre Ċonaill d'aontoil agus aduḃradar: "A ríġ Ḟearmanaċ, ar siad, a tángamarne, an beagán buiḋne so, re toil ar dtiġearna féin agus re méaduġaḋ maiṫeasa ḋuitsi do ḋéanaṁ seirḃísi ḋiḃsi agus níor iarramar aon aṫċuinge oraiḃsi ó ṫángamar; agus is í aṫċuinge bus mian linn d'iarraiḋ anois .i. siḃsi do ḋéanaṁ réiḋtiġ re muinntir Uí Ḟlannagáin aṁail do rinneaḃar re ḃar dtaoiseaċaiḃ eile."

70. Annsin do ḟreagair Magnus ḋóiḃ agus aduḃairt nár ḃ' ionann sliġe réiḋtiġ do ḃí ag na taoiseaċaiḃ sin eile agus ag muinntir Ḟlannagáin; óir do rinneadar sin gníoṁ naċ dtig le haon taoiseaċ i ḃformór Éireann do ḟreagra. "Giḋeaḋ gaċ réiḋteaċ is fearr féadfadsa do ḋéanaṁ leo ḋéanad é ar ḃar sonsa"; agus do goireaḋ ar Ġiolla Íosa ċuġta agus do hinnseaḋ ḋó gaċ ní ḋár laḃair O Ḃaoiġill um an áḋḃar sin; agus aduḃairt Giolla Íosa go raiḃ éarac

cúig bfear ndéag re n-a agra ar ṁuinntir Ui Ḟlanna-gáin "do ṁarbaḋ leo do ḋeirbḋilis mo ḋearbráṫar is an ċuinsgleo do rinneadar go míḋlisteanaċ i n-aġaiḋ mo ḋearbráṫar fa n-a ċíos féin d'iarraiḋ orra."

71. Annsin adubairt O Baoiġill naċ doċum dliġiḋ leo ar son ṁuinntire Ḟlannagáin do raċfaidís féin aċt do ṫabairt conganta ċum réiḋtiġ ḋóib; giḋ nár b'aiṫne ḋó cionnas do ḟéadfaidís sásaḋ do ṫabairt is na neiṫib do rónsat go míḋlisteanaċ aċt muna bféaċaidís féin ar ainbḟios an ġníoṁa go speisialta i n-aġaiḋ a dtiġearna.

72. Iar sin cuirtear fios ar ṁuinntir Ḟlannagáin; agus ar dteaċt do láṫair ḋóib do ḟiafraiġ Giolla Íosa ḋíob créad an leaṫscéal do bí acu i n-aġaiḋ gaċ míġníoṁ dá ndearnsat i n-aġaiḋ a dtiġearna; nó créad an éarac do bí acu le tabairt i mbás a ṁuinntire. "Óir ó tarla na daoine uaisle so do láṫair is ann is maiṫ liomsa fios bar leiṫscéal d'ḟaġáil, nó bar bfreagra ann bar míġníoṁaib; óir do b'ḟéidir ribsi a ráḋ go ndearnaḋ éagceart orraib." Do ḟreagair muinntear Ḟlannagáin sin agus adubradar dar leo féin go raib éarac nó ionaclann acu féin re hiarraiḋ, dá bfaġaidís ceart, aṁail do hiarraḋ orra .i. gur marbaḋ O Ḟlannagáin agus beirt ar ḟiċid dá ṁuinntir maille ris.

73. "Mo ḟreagrasa air sin, ar Giolla Íosa, naċ cóir ḋíbsi éarac ná ionaclann a d'ḟaġáil i n-aon duine dár marbaḋ uaib san imreasan úd, óir is míḋlisteanaċ do leanabairsi mo ṁuinntearsa do ċeann geallta an ċíosa dlisteanaiġ buḋ cóir ḋíbsi a ḋíol gan easaonta do tógbáil oraib. Agus má's éagcóir aon

ní dá n-abraimsi, atáid uaisle Tíre Conaill do láṫair annso agus is tuigsi dóiḃ má táimsi ag ráḋ éigcirt; agus mionnuiġim fon Duiḃeineaċ is dual daṁ mar a mbeiṫ go ḃfuilid na daoine uaisle sin do láṫair naċ biaḋmaois ag aiġneas re aroile nó go mbeiṫ siḃsi ar Cloiċ Uaċtair mar a ḃfuiġeaḋ siḃ bar sáiṫ don dliġeaḋ; aċt nár ḃ'áil liomsa bar gcur ann nó go n-éisteaḋ na daoine uaislesi bar gcorta.

74. "Giḋeaḋ ó ġlacadar na daoine uaisle céadna orra féin labairt ann bar gcás, do-ġéaḃa siḃsi a mbreiṫeaṁnas is na neiṫiḃ do ċualadar ar gaċ taoḃ eadrainn; agus má ḟágḃaid na daoine uaisle folaṁ mo ḋearḃráṫair gan éaraic i mbás na gcúig ḃfear ndéag sin dá ṁuinntir, bíoḋ sin fa n-a mbreiṫeaṁnas féin. Agus dar na mionnaiḃ reaṁráiḋte ní raċaḋ breiṫeaṁnas ná réiḋteaċ eadrainne agus siḃsi muna mbeiṫ gur labradarsaṁ ann, agus gur maiṫ linne gaċ agra dá ḃfuil againn agus gaċ leiṫscéal da ḃfuil agaiḃsi do ċur i n-uṁail do ríġ Tíre Conaill, do ḃríġ go gcluinimsi gur minic do ní siḃsi tuaiṫleas ris féin agus re gaċ taoiseaċ dia ṁuinntir; agus dá ḃríġ sin, a Uí Ḃaoiġill, éiriġsi amaċ agus déanaiḋ mar ċifiġtear ḋíḃ ann gaċ ní dár éisteaḃar go suiġe so."

75. "Iar sin do éiriġ O Baoiġill agus O Gallċuḃair agus na trí Mic Suiḃne agus do ċuadar i ḃfód fo leiṫ d'ḟéaċain créad do-ḋéanaidís is san ċás sin. Agus is í breiṫ do ċonnactas dóiḃ do taḃairt .i. seaċt gcéad loiliġeaċ do ḋéanaṁ ar ṁuinntir Uí Ḟlannagáin i n-éaraic na gcúig ḃfear ndéag sin do ṁuinntir ríġ Ḟearmanaċ mar ġeall ar ḟíoċcáin a dtiġearna d'ḟágḃáil; agus mar an gcéadna a gcur fa ṁionnaiḃ gan éirġe amaċ isin easaonta céadna an

gcéin do ṁairfiḋís; agus tar éis gaċ breiṫeaṁnais ḋíoḃ sin do-ċuadar isteaċ is in ċodalteaċ 'na raiḃ Magnus agus Giolla Íosa i bfoċair a ċéile.

76. Agus annsin do éirig Magnus 'na ṡuiḋe is an iomḋa agus do ḟear fáilte friú; agus do iḃ sláinte a dtiġearna forra re luinne agus re lúṫġáire rompa; agus do ġaḃ ag innisin dóiḃ gaċ uirscéal taitneaṁaċ dá mbíoḋ idir é féin agus O Doṁnaill ó aois a naoiḋeandaċta go sgaraṁain dóiḃ re aroile; agus do iarr ar O mBaoiġill a beannaċt do ċuiṁniugaḋ dó "agus is uras dó fios do beiṫ aige naċ bfuilimsi ionastair nó ionimṫeaċta le raċfainn dá ḟéaċainsioṁ ní is mionca 'ná tig seisioṁ dom ḟéaċainsi, ós aige atá a sláinte."

77. Agus 'na ḋiaiḋ sin do labair O Baoiġill: "A ṫiġearna, ar sé, do rinneamar-ne breiṫeaṁnas annsúd idir sibsi agus muinntir Ḟlannagáin má's é bar dtoilsi a beiṫ saṁlaiḋ." "Ní cuiḃiḋ gan a beiṫ réiḋ ar gaċ ní dá ndearnabar san ċás sin ó do léigeaḋ dar bar n-ionnsuiḋe é."

78. "Maseaḋ, ar O Baoiġill, do rinneamairne seaċt gcéad loiliġeaċ ar ṁuinntir Ḟlannagáin i n-éaraic na gcúig bfear ndéag do ṁarbadar go míḋlisteanaċ do ḃar muinntirsi." "A ḋearbráṫair, a Ġiolla Íosa, créad adeir tú ris an mbreiṫ úd?" "Adeirim, ar Giolla Íosa, naċ gcuirfeaḋ suas go bráṫ do breiṫeaṁnas na ríoġṫaoiseaċ úd Ṫíre Conaill im ṫír féin; agus naċ molfainn duitsi cur suas dó; agus fós, ar Giolla Íosa, molaim díḃsi fios do ċur ar ṁuinntir Ḟlannagáin agus a dtaḃairt do láṫair sunna agus a fios d'ḟagáil an bfuilid féin réiḋ ar an mbreiṫeaṁnas úd."

79. Do rinneaḋ aṁlaiḋ sin agus ar dteaċt do láṫair ḋóiḃ do ḟiafruiġ Giolla Íosa ḋíoḃ an raḃadar réiḋ ar gaċ breiteaṁnas dá ndearnadar na huaisle sin Tíre Ċonaill orra ann gaċ iomġuin dá raiḃ idir iad féin agus a ḋearḃráṫair do ḃí i láṫair ann sin.

80. Do ḟreagradarsaṁ agus aduḃradar go raḃadar. "Mareaḋ ar Giolla Íosa taḃraiḋ na mionna dúṫċais atá againn annso .i. an Duiḃeineaċ le cóiṁlíonaḋ gaċ neiṫe dár hórduiġeaḋ oraiḃ is an mbreiteaṁnas úd i bfiaḋnaisi na ndaoine uaisle so agus ḃar dtiġearna féin." Do rinneadar aṁlaiḋ sin mar aduḃairt Giolla Íosa leo; agus iar sin do ḟoillsiġeaḋ an breiteaṁnas sin ḋóiḃ aṁail aduḃramar agus ann sin do ċeangladar a gcor agus a muinnteardas re n-a dtiġearna agus do rinneadar síoṫċáin ċartannaċ ċaraideaṁail re aroile.

81. Iar sin do rug Giolla Íosa ar cornḟleasc órḋa agus do iarr ar a ḋearḃráṫair deoċ do iḃe ar na huaisle sin do ḋruim síṫe agus caradraiḋ; agus ann sin do rug ar an gcornḟleasc ar láiṁ Ġiolla Íosa agus do ól deoċ ar ṁac oireaċta Uí Ḟlannagáin agus goirear O Flannagáin ḋe ann sin. Agus is é ba hainm baiste don tO Ḟlannagáin sin do goireaḋ an lá sin .i. Diarmaid an Ḟíona mac Aoḋa Ṁéit mic Ḋoṁnaill an Ḟíona mic Ḃriain na Muḋan mic Giolla Pádraig mic Luġuine [.i. Ḟlannagáin] ó bfuil an sloinneaḋ mic Laoiġsiġ mic Artiogail mic Loċluinn mic Ṁaoilseaċlainn an Ḟiaḋaiġ mic Ṁaolruanaiḋ na Cara .i. is leis do rinneaḋ Cara Ḋruim an Iolair ar dtúr, mic Ḟlainn mic Ḋoṁnaill Ḋuinn mic Cormaic Ċaoiċ mic Tuaṫail Ṁaoilġairḃ mic Cairbre mic Néill Naoiġiallaiġ ó ráiḋtear Clanna Néill Éireann.

82. Gonaḋ cóiṁċeangal agus réidteaċ taoiseaċ Ḟearmanaċ re n-a dtiġearna go suige sin.

83. Iar sin do dáileaḋ fleaḋa agus féastaḋa ioṁḋa ar uaisle agus ar ísle, ar tuaiṫ agus ar eaglais, agus ar ḋraoitiḃ agus ar ollaṁnaiḃ isin ríġteaġlaċ sin, agus go sonnráḋaċ ar ṁuinntir Ṫíre Conaill. Annsin do éiriġ O Baoiġill agus O Gallċubair agus na trí Mic Suiḃne do ġabáil a gceada ris na huaisliḃ sin Ḟearmanaċ; agus do gabaḋ a stéada dóiḃ agus do ġlacadar a n-arma; agus ba subaċ soiṁeanmnaċ an cóiṁtionól sin ag scaraṁain re ċéile; agus iar sin do ġabadar na huaisle sin Ṫíre Conaill a gcead ag an ríġteaġlaċ sin ó beag go mór. Mar an gcéadna do ġaḃ O Flannagáin, Ma Grait agus O Maoladúin a gcead ag an gcloinn sin Duinn Ṁe Guiḋir, agus do ġluaiseadar féin agus Giolla Íosa go mbeagán dá luċt coiṁéada mar aon ris agus níor ḟuiriḋríoḋ go rángadar Sciaṫ Baile Ṁic Ṁurċaḋa agus do rinneadar forlongport an oiḋċe sin ann. Agus do cuireaḋ fios fo'n tír riú d'iarraiḋ martaineaċta an oiḋċe sin agus gaċ cinéal corma eile do b'éidir d'ḟaġáil.

84. Do ċuir Mac Giolla Ḟeinnéin agus maiṫe an tíre ar ċeana a lórḋóṫċain dá n-ionnsuiḋe do gaċ cinéal corma ba riaċtanas do láṫair; agus ar n-a ṁáraċ do ḟágbadar na huaisle sin Ṫíre Conaill agus íoċtair Ḟearmanaċ iomaisce beaṫa agus sláinte ag Giolla Íosa agus do ġluaiseadar rómpa gaċ drong aca dá dtiġtiḃ buḋ déin.

85. Gonaḋ é sin iomsċaraḋ Ġiolla Íosa Ṁic Guiḋir agus na huaisle sin Ṫíre Conaill agus íoċtair Ḟearmanaċ re aroile ar gcur seaċt dtuaṫa Ḟearmanaċ fa

ċíos agus fá uṁla dó féin agus dá ḋearḃráṫair .i. Magnus Ma Guiḋir.

86. An lá céadna do ḟill Giolla Íosa tar ais gus an ríoġḃroġ sin Port Doḃráin mar a raiḃ a ḋearḃráṫair, agus ar ndul isteaċ dó, ní coṁnuiḋe do rinne go ráinic an codalteaċ i n-a roiḃ Magnus agus do suiḋ ar ċolḃa na hiomḋa aige, agus is eaḋ aduḃairt, "duḃruaċ, a ḋearḃráṫair," ar sé. "Is cóir sin anois, ar an tiġearna, agus tabairse cuidiuġaḋ ċum subháilce dúinn," ar sé. "Ḋén ċeana," ar Giolla Íosa. Agus iar sin do órduiġ Giolla Íosa an aois ealaḋna ar ċeana do ċruinniuġaḋ ċuġta isteaċ don ċodalteaċ. Annsin tángadar draoiṫe agus deaġḋaoine ealaḋna, agus aois gaċa dréaċta, agus luċt seanma an ríġteaġlaiġ, agus do ḟinneadar sreaṫa síorḃinne taiġiuire téad mbeannċrot; agus do ġaḃadar duanta agus duḃċanna a sean. agus a sinnsear dóiḃ; agus do ġaḃadar ag ól agus ag aoiḃneas i ḃfoċair a ċéile ag cuiṁniuġaḋ na deaġ-ṁuinntire sin do imṫiġ uaḋa an lá roiṁe sin.

87. Trí lá agus teora hoiḋċe dóiḃ ar an órduġaḋ sin. Iar sin aduḃairt Giolla Íosa Ma Guiḋir: "A ḋearḃráṫair, ar sé, anois atá do ṫír agus do ṫalaṁ fad ċíos agus fad ċánaċas féin agatsa uṁal urramaċ duit; dóiġ ní ṁeasaimsi go láiṁeoċaiḋ ceann tuaiṫe nó tíre i gcríċ Manaċ éirġe amaċ nó easuṁlaċt ar biṫ do foillsiuġaḋ i n-aġaiḋ do riaġla nó hórduiġṫe seasta; agus bíoḋ agatsa feaḋmantaiġ a ḃias láidir ceannasaċ do ḟíorġnáṫ ag tabairt cuarta timċeall na cundae agus ag tógḃáil do ċíosa eatarsa; agus is mitiḋ liom féin cuairt do tabairt go tiġ mo seanaṫar don Ḃréifne, agus dá n-éirġe easaonta

nó coimsgleo idir aon ċeann tuaite acu sin agus do ṁuinntirsi is goirid uaibsi Cloċ Uaċtair re scéalaiḃ do ċur ċugamsa agus biaiḋ misi agaiḃ gan ṁoill ó tarla ḋuit féin a ḃeit ar ḋít do neirt re n-a ḃfreastal.”

88. “Truaġ sin, a ḋearḃráṫair,” ar Maġnus; “is dearḃ gur tír ṁarḃ tír gan tiġearna; agus ní fada ṁairfeadsa ar aonċor; agus ní fearr mo ṁairsion san rioċt so, ó scaras rem luaḋail. Agus do ċí tusa agus gaċ aon agaiḃ naċ ḃfuilid clann agam do silfiḋe do teaċt ċum feaḋma go gar i nḋiaiḋ mo ḃáis, aċt leanbán óg éagciallaiḋe inar beag suim luċt easaonta; do ḃríġ go measaim gurab ag imeartas aonláiṁe atá na taoisiġ so Ḟearmanaċ i n-aġaiḋ gaċ aoin againn, gion naċ aḋṁaid é. Agus, a Ġiolla Íosa,” ar sé, “ná scair tusa liomsa mar sin nó go ḃfaġa mé bás, agus glac féin ceannas tar m'éirsi ċugat ós cionn na tíre dá gcataṁ agus dá gcosnaṁ; agus an t-atġiorra ṁairfeadsa ná scair riom nó go ḃfaġa mé bás agus nó go gcuire riaġail órduiġte ar gaċ ní dá ḃfuil im ḋiaiḋ agus go nglaca tú m'inṁe agus m'oiġreaċt ċugat im ḋiaiḋ.”

89. Do ḟreagair Giolla Íosa ḋó agus is eaḋ aduḃairt: “A ḋearḃráṫair, ar sé, do b'áḋḃar imḋeargta agus iomtnúit ḋaṁsa t'inṁe ná t'oirḋearcas do ġaḃáil ċugam agus oiġre dlisteanaċ it ḋiaiḋ féin; agus fós ní ṁeasaim go mbiaiḋ sé dlisteanaċ a ḋéanaṁ.”

90. “Léig sin seaċaḋ,” ar Maġnus, “ní mó is cúram na hoiġreaḋa sin ormsa 'ná tusa agus is fearr liomsa beata ḟutain ḟiorrtaiḋe do ḃeit aca sin agus agatsa iná an ċundae uile do ḃeit 'na ḃféagṁais do ḋít tusa do ḃeit dá cosnaṁ; agus ainmneoċaiḋ

mé sunna an ċuid sonna buḋ ṁian[liom] do ḃeiṫ ag m'oiġre féin agus na coinġill ar a dtiubrad mo ċeart ar an tír ḋuitsi; agus is iad so na coinġill sin:

91. "1° má ṫigid m'oiġreaḋa ċum éireaċta .i. iad féin agus a n-oiġreaḋa do ḃeiṫ 'na luċt cogair agus comairle agat féin agus ag hoiġreaḋa it ḋiaiḋ. An dara huair, suiġeaṁ agus riaġluġaḋ gaċ órduiġṫe agus gaċ connarṫa fúṫsa do ḃeiṫ acu.

92. "Ní iarraim don ḋúṫaiġ so Ḟearmanaċ aċt a ḃfuil ó Ḃéal Áṫa na nGall anuas go Cunga Ċaoil Gabla; agus ó Ċaraiḋ Ṁic Duinn againn siar go hÁċaḋ na Sciaṫ toir; agus ó Inis Ċnoca síos ar loċ go Doire Inis, agus an líon oileán beag agus mór fil eatarra sin; agus Baile Ṁic Searraiġ toir a ḃeiṫ 'na ḟearann búird agamsa agus an fearann barra bainear re hInis Móir anoir .i. ceaṫraṁa Baile an Ṁóintiġ agus an Cam agus Doire Ḃraġun don taoḃ ṫuas don Aḃainn Ḋuiḃ; gona deiċ dtáite agus ċeiṫre fiċċid an líon táiteaḋ fil ann.

93. "Agus fós dá marḃeaḋ aoinneaċ d'ḟearaiḃ Éireann do ṁacsa nó do ḃráṫair [a ḟlanaḋ ?] aċt go roiċfeaḋ leis dul isteaċ ar aonċuid don ḋúṫaiġ sin; agus gan do ċíos nó do ċánaċas agaibsi orra sin aċt éirġe amaċ aonḟear déag d'ḟearaiḃ duit uaḋa i n-am sluaiġiḋ; gan cead do ḃeiṫ ag aoinneaċ uirid an ċopáin laoiḋe do ċuingḃáil i n-aon áit i gcríċ Ṁanaċ a mbiaiḋ m'oiġreaḋa nó fear ionaid aoin acu. Agus ar na coinġiolla sin do ċoṁall dom oiġreaḋaibsi, a ḋearbráṫair, a Ġiolla Íosa, fúigfead-sa mo ċeart agus mo ċuṁaċta féin ar an ċundae so Ḟearmanaċ agat ó mo ló féin amaċ agus táṫuiġ féin na tuaṫa re aroile agus caiṫ agus cosain iad."

94. "Is dearḃ, ar Giolla Íosa, go ndligfinnsi do ḃeiṫ fonnṁar ar do toilsi do ḋéanaṁ ann gaċ aon pongc dá gcuirfeá do ċúram orm. Agus bíoḋ a fios agat, a ḋearḃráṫair, ar sé, naċ ḃfuil aon airtiogal dár ainmnigis ann sin naċ ndéanfaḋsa d'ḟollaṁnugaḋ doṫ ḟlioċt do ḋiaiḋ, agus naċ fúigfeaḋ mo ḋiaiḋ i bḞearmanaċ 'na riagail ċinnte; giḋ naċ ḃfuilim lánṡásta nó fonnṁar ar do ċeart do gaḃáil ċugam, d'eagla go silfiḋe idir tiġearnaiḋe eile i nUlltaiḃ gurab do ċeann mo ṡeirḃísi ḋuit ar na taoiseaċaiḃ so Ḟearmanaċ nó do ċeann go ḃfuilir féin ar gcaill do lúiṫ agus do ṁeisnig do glacfainn ceannas do ṫíre nó an oiġreaċt ba ḋú doṫ ṁac féin d'ḟagáil."

95. "Ní silfiġtear i n-aon áit i nUlltaiḃ, ar Magnus; dóiġ ní tú atá dá iarraiḋ ormsa aċt mé féin do ṫuigeas an díoġḃáil do ṫiocfaḋ gan ceannṗort ceannais do ḃeiṫ ar an gcundae i ndiaiḋ mo ḃáis. Dá ḃríġ sin is córa liom an suiḋeaṁ so d'ḟágḃáil im ḋiaiḋ re linn mo ḃeo, ionnas go mbainfeaḋ m'oiġre féin agus tusa ḃar soċar as, 'ná a ḃeiṫ i muiniġin Uí Ḋoṁnaill nó aon tiġearna eile i nUlltaiḃ ċum cearta do ċongḃáil ann mo ṫír tar m'éis. Agus i bḟiaḋnaisi na n-ollaṁan atá do láṫair agus a ḃfuil d'eaglais agus do ṫuaiṫ annsin, atáim ag órdugaḋ gaċ neiṫe ḋíoḃ so agus ag fágḃáil mo ċearta féin agus an ċondae so Ḟearmanaċ agatsa ar na coingiollaiḃ sin aduḃramar suas; agus a Giolla na Naoṁ Uí Luinín, scríoḃtar leatsa gaċ ní ḋíoḃ so." "Maseaḋ, ar Giolla Íosa, i n-ainm Dé do-ḃéarsa do toil féin ḋuitsi, agus gaḃaim do láiṁ gaċ coingioll ḋíoḃ sin do ċóiṁlíonaḋ."

96. Iar sin do-ċuaiḋ Giolla na Naoṁ, an saor-

breiṫeaṁ O Breisléin, agus Giolla Ma Gúda O Cairide ar fód fo leiṫ agus do scríobadar gaċ coingioll agus gaċ pongc díob sin mar do hórduiġeaḋ dóib; agus do dearbaḋ ar na coingiollaib sin do rinne Giolla na Naoṁ na rainnso síos:

97. Buannuiġe teanna ó Ṫír Conaill
Tug Giolla Íosa rug gaċ buaiḋ,
Is iad táinte Ṁágnuis ṁarclaiġ
Tug ar dtús don garraiḋ sluaiġ;
Ó Béal Leice go bruaċ Bréifne
Sna tuaṫa ar gaċ taob do tuinn,
A mbraiġdib sa ngéill i nglasaib
Do bíodar ag an macsoin Duinn.
Do bí Giolla Íosa óg uasal,
Ar na tuaṫaib is é ro bris,
Do bí Mágnus mar Blaḋ bruġaiḋ,
Nár féad Ulaiḋ ríġe ris;
Do fuair Mágnus ó Giolla Íosa
Gaċ soċar ón mbeag go mór,
Go huiriḋ an ċopáin laoiḋe,
Ge maḋ mian re gaċ aoiġe ól.

98. Aċt ċeana do bádar ar an órduġaḋ sin ag cóiṁriaġluġaḋ na seaċt dtuaṫann so Ḟearmanaċ go ceann trí leiṫbliaḋan ón dtráṫ sin. Annsin do ḟás a tinneas agus do ṁéaduiġ a anbfainne agus táiniġ aiṫġiorra ar a laeṫib; agus sul do fuair bás do órduiġ ór agus airgead, ceaṫra agus maoine, ionṁas agus éadála do roinn idir órdaib eaglaise ar dilleaċtaib agus ar baintreabaċaib an tíre, ar boċtaib deireoile ann gaċ aon ċeard 'na goire. Agus ann sin do

fuair bás unga agus aiṫriġe ar mbreiṫ buaiḋe ó ḋeaṁnaiḃ agus ó ḋoṁan.

99. Gonaḋ é sin an moḋ ar ar fágaiḃ Magnus Mā Guiḋir a ṫiġearnas ḋá éis ag a ḋearḃráṫair agus a ḃás féin. Gonaḋ annsin aḋuḃairt an file an ṁairḃne ḋéiḋeannaċ so a ḃáis agus ḋo ċuiṁniuġaḋ a ṁaiṫeasa agus a ḋeaġġníoṁ; ut dixit:

100 Ḋursan liomsa fa líġ luim
Magnus mac Ḋuinn aḋearuim,
Tréinḟear naċar ḃ'ḟallsa ḋ'ḟior,
M'annsa, m'éinḟearc is m'aiġnioḋ.

Fada ḃus earḃaḋ oirne
A congnaṁ 's a coṁairle—
Gnúis óġṁálla ḋo ḃ'úr ḋreaċ,—
Sa rún tóġḃála tinnteaċ.

Faire ar ċeaṫra, coṁla ar ṫiġ,
Ní rigte a leas re a linnsin,
Feaḋ an ṁuiġe tiormġluis, te,
Sa hoire ionnṁuis uirre.

Ḃa ṁinic ag teaċt 'na teaċ
Ḋream ó Éirne 's ó Uisneaċ,
Ḋrong ó na Tuaṫaiḃ ag toċt,
Sa ḋrong ó Ċruaċain Connoċt.

Tú ḋo ṫúir san tír so aṁáin
Ar n-aos anḃfann ḋo ṫóġḃáil,
Re linn ar n-éiġean 's ar n-olc,
Dá maḋ éiġean sinn ḋ'ḟursoċt.

Ar fuilngis d'imneaḋ is d'olc,
Ag biaṫaḋ truaġ is tárnoċt,
It ṁúr srioḃġlan sliomċlaḋ gcuir,
Ní hiongnaḋ iomċar ionnaiḃ.

Do raḋ Dia ḋuit it aois óig
Mórán toirḃeart ón Tríonóid,
Gnúis soiréiḋ gan gruaim, gan goiṁ,
Gan toiḃéim, uaill ná antoil.

Giḋ soirḃ ḋuitse dul ar neaṁ,
Iomḋa anoċt croiḋe aḋ ċaoineaḋ,
Rosc úr i n-ionaḋ eile,
I múr ioḋan luġaine.

Tá ḋírim ó ḃruaċ Boirne,
I mbruaċ Bearḃa is Moġairne,
Le neart cráiḋ claoiḋte mar sin,
Sa ngáir ċaointe dá cloistin.

Do b'iomḋa fós, mar tiġ Guaire,
Fialḃean aoḃḋa aonuaire,
Anioḋ seaċránaċ mar sin,
Buḋ creaṫláṁaċ óḋ ċistin.

Gan do ḋroċaiṫne ar ḋuine,
Gan ṫ'iomṫnúṫ re haonḋuine,
A laoiġ ba ċalma in gaċ caṫ,
Ní raiḃ aċt anam ionnat.

Gan iomad aonlá ar t'aire
Aċt rún almsa is urnaiḋe,
Duit dom ḋóiġ do ṁúin Muire
Gan dúil óil ná aonaiġe.

Mar sin ba ḋú duit aṁáin,
Cá ḃfuiġead féin fear gearáin,
A triaċ finnleargtaċ na ḃfonn,
Nár ḃ'imḋeargtaċ riaṁ roṁann.

Ar ndul duit i ndáil an tslóiġ,
Lá cúndair Sléiḃe Sióin,
Mac Dé do ḋeaġlaḃra liḃ
A gné ġealaṁra ḋilġiḋ. Dursan.

Gluais

[Ós ruḋ é go ḃfuil aistriuġaḋ dá ċur leis an dtráċtas san leaḃar so le haġaiḋ luċt staire, táim ag cur na gluaise seo im ḋiaiḋ leis le haġaiḋ na mac léiġinn.]

3. gur ḃánuiġ .i. gur loit, gur ṁill. an tailgeann, .i. ainm a tugtaoi ar Ṗádraig naoṁṫa —"ascicipút" de réir leaḃair Árdmaċa. craosḃeol, .i. 'gorge.' feiṫide, .i. 'beast.' gur ṁaċnuiġeadar .i. gur ġaḃ iongnaḋ iad. do aiṫin, .i. d'iarr d'aṫċuinġe ar. i gcoṁḟogus, .i. i gcoṁgar. roġa ar urċair .i. an-urċar. dia ḃaċaill .i. dá ḃaċaill. a d'iolio-mad a fola .i. mórán dá cuid fola. ag t aċt .i. ag teaċt.

4. riġḋaṁna .i. aḋḃar ríoġ. go ruiġe .i. go roiċe, go nuige.

7. ní dleaċt i ndearmad, .i. ní cóir dearmad do ḋéanaṁ ar.

8. dá n-árdnósaiḃ .i. dá nósaiḃ ríoġḋa. an gcéin do ṁair .i. an ḟaid do ṁair. dóiġ .i. mar, 'quia' *passim.*

9. aige Maġnus .i. ag Maġnus.

10. iar nglacaḋ a ċ ada ag .i. iar ḃfáġaint slán ag. fa ġnáṫ dó .i. ba ġnáṫ leis. coṁsanaḋ, .i. ionad cuinne, *proprie* 'stad,' 'halt,' 'rest.' uaḋa .i. uaṫa.

11. do ḃí d'iomad .i. do ḃí a lán; go huiliḋe .i. go léir; ba ḋu .i. ba ċóir. fris .i. leis.

12 síorċnaoi .i. seirgliġe nó eitinn. a ḋeirḃḋílis féin .i. a ḋlúṫṁuinntear. go dtugadar . . . cúl fris .i. ná raiḃ aon tsúil aca leis. is gráṫ sealḃ ar gaċ síormarsaċt .i. na fiaċa ná díoltar go ceann a ḃfad meastar gan iad do ḋíol i n-aonċor. fil .i. do ḃí; ionḟeaḋma, i dtreo ċum oibre.

13 fíordíoġrais an tiġearna .i. dlúṫċáirde an tiġearna. buannaḋa .i. saiġdiuiriḋe tuarastail, 'bonnaghs,' 'fighting men.' feaḋmantaiġ .i. maoir, oifigiġ. naċ dtiubraḋ .i. ná tiubraḋ. uaḋa .i. uaiḋ. tugadar a n-aiġṫe ar, .i. ḋíriġeadar ar. seaċnóin na tíre .i. ar fuaid na tíre. mná agus mion-daoine .i. daoine ná deineann troid, 'noncombatants.'

14. cuireas .i. do ċuir. a ṫalaiḋ .i. a ṫailiṁ. mórroireaċta na cuntae .i. maiṫe na cundae. ar an áḋḃar sin .i. ar an gcúis sin.

15. ní dóiḋċe .i. ní dóiċiġe. fil .i. atá. i ḃfód fa leiṫ .i. i n-ionad fa leiṫ, 'in a place apart'; rannsuiġṫear .i. scrúduiġṫear.

16. le cáċ uile .i. le gaċ aoinne. ó ċeaċtar díoḃ go araile .i. ó gaċ aoinne aca go dtí an duine eile. colḃa na hiomḋa .i. mar a déarfaiḋe 'cnaiste na leapṫan.'

17. míoṫaraiḋ .i. droiċḃeart. is é ní ar ar fanaḋ againn .i. is é ní ar ar ḟoċruiġeamar. gan éaraċas 7c .i. gan éaraċas do ḋéanaṁ nó do ṁolaḋ 7c.

18. fil .i. atá. dóiḃrioṁ .i. dóiḃsean. go fóill .i. ar ball.

19. do ġlacsat a gcead ag .i. d'ḟágadar slán ag. do ġlacsat .i. do ġlacadar. do ġlua:sset .i. do ġluaiseadar.

20. ġaḃadar do láiṁ .i. ṫugadar fá. nó ó do ġaḃais inṁe .i. ó ġaḃais t'oiġreaċt ċugat.

21. ṫaire ċugat .i. féaċ róṁat, taḃair aire; gion go síleann .i. cé ná síleann; teora bliaḋain .i. trí bliaḋna. naċ gaḃann .i. ná glacann. litreaċa .i. 'literae,' 'an epistle.'

22. a láṁ do ċongḃáil 'na coṁnuiḋe .i. a láṁ do ċoimeád socair.

23. ór agus airgead; ní dóċa gur airgead buailte ṫug sé ḋóiḃ mar ḃí a leiṫéid gann an tráṫ soin. na teaċtaiḃ sin .i. na teaċtairiḋe sin (an taḃartaċ i n-ionad an ainmniġ). do ċlaoċlaiḋ .i. d'aṫarruiġ. do éiriġ scoiṫ fá ruinn a ruisc .i. ṫáinig sceon 'na ṡúiliḃ. go huiliḋe, go léir. glaoḋas .i. do ġlaoiḋ. fógras .i. d'ḟógair. créad dá dtáinic na scéalta .i. cad as na scéalta? do ṫiaċt .i. do ṫeaċt.

24. do-ġéaḃa siḃ .i. do-ġeoḃaiḋ siḃ.

25. na reaċta sin .i. an rioċt sin; rioċt, cruṫ, 'plight.' ar scíṫ a lúiṫ agus a láṁaiġ .i. gan lúṫ ná láṁaċ aige .i. tar éis staḋta dóiḃ: i gcróṫluiġe leapa .i. i gcróiṫliġe leapṫa. do ġluaiseadar .i. d'éiriġeadar amaċ. uaḋa .i. uaiḋ.

26. cáċ uile .i. gaċ aoinne. a tug .i. tug; san tráċtas so is minic a cuirtear 'a' roiṁ an mbriaṫar san aimsir foirḃṫe ar an gcuma soin. gluaiseas .i. do ġluais.

27. forra .i. orṫa.

28. re araile .i. le céile.

29. mo ċíos do ḃeiṫ dom ḋíṫ .i. mé ḃeiṫ gan mo ċíos.

30. is an aḋḃar sin, .i. san ċúis sin.

31. a fil .i. atá. do riġfeása a leas, buḋ ġáḃaḋ ḋuit, níor ṁór duit. easurlaiḋeaċt .i. saġas draoiḋeaċta; ón ḃfocal 'astrologia.'

33. naċ déanta; participium neccessitudinis; riot .i. leat. a ḃfus agus ṫíos, .i. i bPort Dobráin agus i nÁṫ Seanaiġ. líon sluaiġ agus soċraite díoḃ .i. an meid díoḃ is ríoċtanaċ ċum sluaġ do ċur le céile. sul iarras tú .i. sul iarrais. consul; focal ón bFraingcis, 'constable' .i. oifigeaċ go mbíoḋ cúram caisleáin agus sluaiġ faoi; líon a tiomnána daoine .i. an oiread daoine is ṫiomáinfeaḋ 7c. gluais leat an sluaġ sin .i. gluais ort leis an sluaġ sin.

34. go meala tú .i. go mairir. for ḟéan uaire agus

aimsire .i. i n-am trátamail, séanmar. i n-oirċill na sliġe .i. i gcoṁair an ḃóṫair.

35. go ruiġe (.i. go roiċe) am na gnáṫċoṁranna .i. go gnáṫaimsir an ḃíḋ.

37. fa n-iaḋann Tír Ċonaill .i. fa gcuirid Cinéal Conaill ceangal orṫa féin. dóiġ .i. mar, 'quia.' atáimsi 'na n-eolas .i. tá aiṫne agam orṫa.

38. do rónsat .i. do rinneadar, do ḋeineadar. cuireas .i. do ċuir.

39. is ionṁolta iad .i. is cóir iad do ṁolaḋ. riú .i. leo.

42. an gcéin a ḃiam .i. an ḟaid is ḃeiḋmíd.

43. níor hoirireaḋ leo .i. níor stadadar. airm a mbádar .i. áit i n-a raḃadar.

44. cuireas .i. do ċuir; gluaiseas .i. do ġluais.

45. siliġtear re .i. ċoṁ geal le.

46. mar aon fris .i. 'na ṫeannta, i n-aoinḟeaċt leis. do ḃádar .i. do ḃíodar.

48. as an arm, .i. as an sluaġ. 'na ṫimċeall .i. timċeall an tSraṫa; do rónsat .i. do rinneadar, do ḋeineadar.

49. mioḋ, 'mead'; cuirm, 'ale'.

50. áḋḃar .i. fáṫ; do ḋíṫ .i. de ḋeascaiḃ.

51. go sonnráḋaċ, 'in particular.' ní ba réiḋ misi .i. ní ḃeadsa réiḋ: ba .i. buḋ. maille re .i. i ḃfoċair.

52. gluaiseas féin .i. do ġluais sé féin. fine .i. cine. maille ris .i. i n-a ḟoċair. sunna .i. annso. cuireas .i. do ċuir. biotáille .i. 'victualia,' 'victuals.' is é bríġ atá leis an ḃfocal biotáille anois 'spirituous liquor,' uisce beaṫaḋ, agus tá an ḃríġ sin leis san tráċt so. Aċt ní ḋeallramaċ go raiḃ aon tsaġas diġe ċoṁ láidir le huisce beaṫaḋ ann san tríoṁaḋ céad déag; féaċ Jessop, "England six centuries ago." Cuirm na hoiḋċe sin ⁊c. .i. lón na hoiḋċe sin, aḋḃar féasta na hoiḋċe sin sé mar a ṁíniġeann an t-úġdar féin an focal "cuirm do ḃiaḋaiḃ saora agus do gaċ sórt biotáille."

53. do ḃádar .i. do ḃíodar.

54. teagḃáil dó, .i. bualaḋ uime. innte .i. i ḃfearmanaċ. ar n-a gcur . . . dóiḃ, .i. iar n-a smaċtuġaḋ le harm faoḃair.

55. na maoir ṫabaiġ, .i. na maoir do ḃí ag bailiuġaḋ an ċíosa nó ag tiomsuġaḋ na mbó i n-ionad an ċíosa. do ḃí ris .i. do ḃí 'na ḟoċair. créad fa ḃfacas díḃ, .i. cad ċuige gur ḃ'áil leat:

56. naċ raḃarsa ionḟeaḋma riú, .i. ná raiḃ ar mo ċumas dul ċum pléiḋe leo. naċ raḃas ionaiġnis ris na taoiseaċaiḃ, .i. ná raiḃ sé ar mo ċumas dul ċum aiġneasa leo.

57. glaoḋas .i. do ġlaoiḋ: is toċa leat, .i. is fearr leat. gaċ sórt biotáille; is deallramaċ gur saġas diġe 'biotáille' annso: do-ġéaḃair .i. do-ġeoḃair:

58. mioḋ agus cuirm, 'mead and ale.'

59. masead, .i. 'sead, mar sin. fógras .i. do ḟógair. mórán

do ḋéanam ḋíoḃ: .i. suim do ċur ionnta; sé mar aḋéarfaiḋe i mBéarla ‘ to make much of them.’

60. a ḋálasoṁ .i. maidir leis sin. damna flaṫa .i. aḋbar flaṫa. a ċor .i. a urraḋas.

61. iomċuiḃiḋ, .i. oireaṁnaċ. áit i mbiaiḋ sib .i. áit i n-a mbeiḋ sib. a mbádar roiṁe sin .i. i n-a rabadar roiṁe sin. dóiġ, .i. mar, ‘ quia.’

62. cor .i. urraḋas. buḋ ḋeasta .i. feasta, as so amaċ. go féileaṁail .i. i n-aġaiḋ na féile, mar ba ġnáṫ leo: na duiḃṁionna is dual daṁ: an Duiḃineaċ, gan aṁras. naċ bfúigfe sib .i. ná fágfaiḋ sib. dá éis .i. 'na ḋiaiḋ san.

63. i bfiaḋnaise ċille .i. i láṫair na cléire.

64. i bféasgṁais na ndaoine uaisle so, .i. gan beiṫ 'na bfoċair. tugaiḋ slánaḋ aoinḟir ar a ċéile .i. bíoḋ gaċ duine agaiḃ 'na urraḋas ar ḋuine eile.

65. mar aon riú .i. 'na bfoċair. ar ċeana .i. i gcoitċinne.

66. cara an ċaoiṁlaoi .i. i riṫ an lae álainn; cara .i. cor. ionad cinnte comórtais .i. an t-ionad ba ċeart do gaċ n-aon de réir a ċéime agus a uaisleaċta. am suain agus sáḋaile .i. am suain agus sárċodalta; sé mar a déarfaiḋe i mBéarla “ time of repose and rest,” ⁊c. do arluiġeadar .i. d'iarradar mar aṫċuinġe ar. ionnarṫais .i. oireaṁnaċ ċum tusrus do ṫabairt.

67. ní dílear liomsa .i. ní háil liomsa: gléas bíḋ agus biotáille, treo bíḋ ⁊c. cóir bíḋ ⁊c.

70. i bforṁór Éireann; is dóċa go raiḃ an cainnteoir ag cuiṁneaṁ ar an mblúire mbeag den tír seo do ḃí fa smaċt Gall an tráṫ soin. do ṁarḃaḋ leo .i. i dtaoḃ gur ṁarbuiġeadar.

71. do rónsat .i. do rinneadar, do ḋeineadar.

72. dá ndearnsat .i. dá ndearnadar. leaṫscéal, ‘ pleading.’ maille fris .i. 'n-a ḟoċair.

73. ag aiġneas re aroile .i. ag cur an dliġiḋ ar a ċéile.

74. do-ġéaḃa sibsi .i. do ġeoḃaiḋ sibsi. gaċ agra nó ‘ charge ’ dá bfuil againn .i. gaċ leaṫscéal, no ‘ pleading ’ dá bfuil agaibsi. do ní sibsi, do ḋeineaḃarse.

75. do ḋéanaṁ ar .i. do ċur mar ḋubċáin ar.

76. d'ḟear fáilte friú .i. do ċuir fáilte rómpa. re aroile .i. le céile.

77. “ ní cuiḃiḋ ⁊c.” : is é Maġnus a ċaiṫeann an ċainnt sin. ó léigeaḋ dar bar n-ionnsuiḋe é .i. ó d'ḟágaḋ fúiḃ é.

78. cuirfead suas do .i. aḋéarfad i gcoinniḃ. sunna .i. annso. réiḋ ar an mbreiṫeaṁnas .i. ullaṁ ċum glacṫa leis an mbreiṫeaṁnas.

81. do iḃe .i. d'ól. mac oireaċta .i. damna flaṫa. Diarmaid an Ḟíona; Diarmaid an einiġ atá ag Mac Firbisiġ, agus is dóċa gur aige atá an ceart mar tá Domnall an Ḟíona san ġeinealaiġ céadna.

83. stéada .i. eiċ, 'steeds.' níor ḟuiriḋríoḋ .i. níor stadadar, níor ḋeineadar moill.

86. duḃruaċ: is deallraṁaċ gurab ionann an focal soin agus débroth atá sna seanscéaltaiḃ, "'seaḋ, a ḋearḃ-ráṫair, tá an méid sin déanta go maiṫ; maoiḋim toraḋ na hoibre sin ort, ⁊c." ḋén ċeana, .i. déanfad go ḋeiṁin: duḃċana .i. duanta grinn, 'comic songs.'

87. ceannasaċ .i. uġdarṫásaċ, cuṁaċtaċ.

88. tír ṁarḃ tír gan tiġearna: sin bríġ an tráċta ar fad. mo ṁairrion .i. mo ṁairteaċtaint. ag imeartas aonláiṁe .i. ag imirt a láiṁ a ċéile.

89. oirḋearcas .i. céim árd, mórḋaċt.

90. léig sin seaċad .i. ná bac leis sin. an ċundae do ḃeiṫ 'na ḃféagṁais, .i. iad do ḃeiṫ i n-éagṁais na cundae.

93. agus fós dá marḃaḋ . . . don dúṫaiġ sin; is dóċa go ḃfuil abairt éigin ar lár i ndiaiḋ na ḃfocal 'do ḃráṫair' agus má tá is deacair a ráḋ caidé an abairt buḋ ċóir a ḃeiṫ ann. táim ag cur 'a ḟlánaḋ' ann mar ṫuairim. an ċopáin laoiḋe: ní ṫuigim bríġ an ḟocail 'laoiḋe.' b'ḟéidir gur 'aoiḋe' an focal ceart; 'copán aoiḋe,' 'guest-cup' cf. 'teaċ aoiḋe' i dtosaċ an tráċtais agus fós cf. uiṁir a 97. go roiċfeaḋ leis .i. go n-éireoċaḋ leis.

94. do ḋiaiḋ .i. it ḋiaiḋ. mo ḋiaiḋ .i. im ḋiaiḋ. ar gcaill do lúiṫ .i. i n-éagṁais do lúiṫ. ceannṗort ceannais .i. tiġearna inḟeaḋma.

97. béal leice .i. leac na n-arm, Belleek: blaḋ bruġaiḋ: is dóċa gur ainm duine blaḋ annso agus má's eaḋ ní heol daṁ cia hé féin. ge maḋ mian .i. cé gur ṁian.

AN LÁIṀSCRÍḂINN H 2 6 T.C.D.

ní dóiġ liom go ḃfuil aċt aon ċóip aṁáin den tráċtas atá i gclóḋ san leaḃar so le faġáil anois, .i. an ċóip atá san láiṁscríḃinn H 2 6. T.C.D. agus is é Seán Mac Gaḃran do scríoḃ an ċóip sin i mbliaḋain a 1716 do Ḃrian Ma Guiḋir. tá an ċóip sin i ḃfíorṫosaċ H 2 6, aċt go ḃfuil an reaṁráḋ so im ḋiaiḋ mar ḃrollaċ leis an gcnuasaċ:

" Ag so leaḃar Ḃriain Ṁe Guiḋir mic Conċuḃair Ṁodarṫa mic Ḃriain mic Seain mic Ḟeiḋlime Ḋuiḃ mic Giolla Pádraig mic Éamuinn na Cúile .i. Ma Guiḋir, mic Tomáis Óig mic Tomáis Ṁóir .i. aonċeann coṫuiġṫe agus congḃála sleaċta Giolla Pádraig, mic Éamuinn na Cúile, biaḋtaċ iomlán ċongḃus teaċ aoiḋeaḋ prinripálta le haġaiḋ uasal agus íseal, éigse, olluṁan, aos ciuil agus oirfide, oide oileaṁna agus altruim na n-órd gcráiḃṫeaċ i n-aimsir persecution, déirceaċ agus tioḋlaiceaċ do ḃoċtaiḃ, do ḃaintreaḃaiḃ agus do ḋíleaċtaiḃ agus do ḋeiḃleinniḃ dearóile Dé: duine do

ċaill mórán airgid le haṫnuaḋuġaḋ, le scríoḃaḋ, agus fuasclaḋ iomad leaḃar ó Ġallaiḃ agus ó Ġaeḋealaiḃ ċum maiṫeasa na condae, do ṁéaduġaḋ anma agus onóra an ċiniḋ dá ḃfuil, do ṁéaduġaḋ glóire agus onóra Dé, agus doċum a ḋul i leas agus i socar dá anam; agus go ndeaċaiḋ.

"Jany. ye VII. 1716(17)."

Tá láiṁscríḃinn eile ó láiṁ Sean Ṁic Gaḃran i leaḃarlainn an Vatican san Róiṁ; agus tá reaṁráḋ gur deallraṁaċ leis an réaṁráḋ so ṫuas mar ḃrollaċ léi agus is i mbliaḋain a 1708 do cuireaḋ le ċéile í. Scéal fiannaiḋeaċta darab ainm Tóraiġeaċt Taise Taoḃġile atá san láiṁscríḃinn sin. Tá cóip ġrianġrafta de láiṁscríḃinn na Róṁa ag baintreaḃaiġ Hutton.

'Sé ċuireas roṁam ag aiṫscríoḃaḋ an tráċtais ḋaṁ lorg na láiṁscríḃne do leanaṁaint ċoṁ fada agus do b'ḟéidir é, agus téics soṫuigṫe soléigṫe do ċur ós coṁair an ṁic léiġinn agus ós coṁair luċt staire; mar cuirfiḋ an dá ṫaoḃ suim san tráċtas.

I n-ionad 'éu' no 'é' scríoḃas éa; i n-ionad a (prep.) scríoḃas i; i n-ionad sg scríoḃas sc.; tá 'dóiḃ,' 'dáiḃ' 'dáiḟ' tré n-a ċéile san láiṁscríḃinn, do scríoḃas 'dóiḃ' i gcoṁnuiḋe; ar an gcuma gcéadna do scríoḃas 'díoḃ' agus 'díḃ,' cé go ḃfuil 'díoḟ' 'díḟ' go minic san láiṁscríḃinn. I gcúpla áit san láiṁscríḃinn fágtar 'a' ar lár i n-abairt mar 'a Uí Ḃreislein'; ċuireas an 'a' i gcló: Is minic san láiṁscríḃinn 'a' agus 'u' i n-ionad a ċéile; agus 'ḋ' agus 'ġ'; 'éurac' atá san láiṁscríḃinn aċt i ḃfo-áit mar a ḃfuil 'éuraic'; do scríoḃas-sa 'éarac' i gcoṁnuiḋe san tuiseal ainmneaċ.

Níor ḃaineas le seanḟoclaiḃ ná le seanḟuirmeaċaiḃ do leiṫéid 'fil,' 'giliġṫear,' 'for,' 'forra,' ⁊c.; scríoḃas 'Fearmanaċ' san téics gan aṫarruġaḋ sé mar deintear san láiṁscríḃinn. D'ḟágas an tO i n-ainmeaċaiḃ daoine gan síneaḋ fada agus i mBéarla leis scríoḃas O Domhnaill i n-ionad O'Domhnaill nó O'Donnell. San láiṁscríḃinn is minic a scríoḃtar 'nó' i n-ionad 'ná' agus do ċeapas gur soiléire 'ná' do scríoḃaḋ san ċás soin. Scríoḃas 'gc' i n-ionad 'cc' 'dt' i n-ionad 'tt' ⁊c. Tá 'roiḃ' go minic san láiṁscríḃinn i n-ionad 'raiḃ.' Is minic san láiṁscríḃinn a fágtar an síneaḋ fada an lár. agus an dara 'n' i ḃfoclaiḃ mar O Flannagáin (scríoḃtar O Flanagain).

Cuirtear an nod Gaeḋealaċ i ḃfeiḋm go fairsing san láiṁscríḃinn agus is minic a scríoḃtar G. nó Gioll. i n-ionad "Giolla Íosa." Is mé féin do roinn an tráċtas i gcéad cuid. Do ṫréigeas an láiṁscríḃinn i mionrudaiḃ eile mar atá:

(S .i. An Láiṁscríḃinn H 2 6 T.C.D.)

2. béul áṫa na meirdreaċ S; gonaċ (i n-ionad gonaḋ) S;
3. oilén S i n-ionad "oileán"; do eirġiḋ S *passim*; na firmameint, S; anaigén an loċa, S; an ḃráṫa ar ré, S;
4. do roinn Ḟearmanaċ, S *ut in textu*; is fa gnás, S; na noiġreaḋa dlistionaċ S *ut in textu*;
6. Ua Flangain S; Ḟodaċain, S;
7. Gaḃailiuin S; aċa beiṫ S; Sepél S *passim*;
8. píoga S; air o Ṁaoile Dúin S; ar cceann S; ree S;
9. teaċ uiḋe S; agus d'ollaṁnaiḃ agus gaċatire buḋ ḋéin S; go háirriġe S; gona ann, S.
10. arṫraċ, S; teaċ oiḋċe, S; Purt Duḃráin, S; ġlacaḋ arṫraċ, S;
12. do láṫair an tráṫ sin S;
13. go dtogadar, S; ioṁa agus miondaoine, S;
14. díoḃail, S;
15. O Breislén, S;
16. érac ionaclann, S;
17. ccíos píoga, S; a fuaraḃair, S;
18. tú Uí Ḃreislén, S;
19. Doḃran, S; féin buḋ ḋéin, S;
21. ṫaitre ċugat, S; teora bliaḋain do ḋéunfainn ⁊c. S; agus Uí Luinín, S;
23. haireastar, S;
25. reaċta sin ar ċuireadar, S; airim (i n-ionad 'áirṁim'), S;
26. haireastar, S;
28. ioldaṫaċ, S; rinne (i n-ionad 'rinneaḋ'), S;
31. tú ḟaġáil (i n-ionad 'tú a ḟaġáil'), S;
32. na ceasda cuirre, S; a ḟiafruiġe, S; tá an rann sin i bfiorṫosaċ dáin i n-a bfuil caogad rann ar fad, agus i n-a bfuil tráċt ar ċeisteannaiḃ gramadaiġe. Is aṁlaiḋ a ċuireann an t-úġdar ceisteanna air féin agus réiḋtiġeann annsoin iad. Tá cóip den dán soin i 23 D 14 R.I.A., agus adeirtear gur ḃ'é Gotfraiḋ Fionn O Dála do ċeap é. Do ċeartuiġeas an rann san téics de réir an dáin sin;
33. ṫríos, S; samarg do go gaċ ⁊c, S;
42. naċ bíaḋ sinne, S;
43. aoḋairig, S;
45. Ṁuiġe Íṫe, S;
47. lean lonn, S; ḋealḃanaċ, S; níor ḃ'ḟéidir liom cóip den tarngaire sin ḟinn d'ḟaġáil;
52. O Seaġḋannán, S;
57. toṫa (i n-ionad 'toċa'), S;
58. cuirim, S *passim*; O mBuiġill, S *ut saepe*;
62. slána i n-ionad 'slánaḋ,' S; ndílse le aċta, S; ḋíḃ ḋéunaṁ, S;

65. uí ḋoḃnaill, S ; cf. Duiḃeineaċ .i. Doṁnaċ.
66. ann ionaḋ, S ;
73. ccorrṫa, S ; mar mbeiṫ, S ;
74. sin uí Ḃuiġill, S ;
78, loilgiḋeaċ, S ;
82. gona (i n-ionad ' gonaḋ '), *ut saepe.*
87. miṫe (i n-ionad ' miṫiḋ .i. miṫid), S ;
88. agus a ta ġiorra ṁairsiodsa, S ;
90. siar go haċa na sgiaṫ ṫoir, S ; don taoḃ suas, S ;
100. (1) durlan, S ; (2) Duinn Ṁóir adeirim, S ; (7) urṁalla, S ; (10) a linsioṁ, S ; (11) ṫirmġlainṫe, S ; (13) na ṫiġ, S ; (20) dfursaċt, S ; (23) adomar i n-ionad "it ṁúr," S ; (26) mór ttoirḃeart, S ; (28) gan toiḃéim gan uaill gan antoil, S ; (32) um ṁúr, S ; (34) um ḃruaċ, S ; (38) aoḃga, S ; (40) ciḋirtin, S ; (43) calma accaṫ, S ; (49) mar sin duit aṁáin, S ; (56) aigne ġeileaṁra ḋill÷ S.

THE MAGUIRES OF FERMANAGH

(Namely, Maghnus and Giolla 'Iosa, "two sons of Donn Mór son of Raghnall")

(*Life of the Sons of Maghnus here.*)

[A fragment of the conquest and of the life of the children of Donn Mór son of Raghnall Ma Guidhir, namely, Maghnus and Giolla 'Iosa is here set down, begun this day, the twenty-sixth of the month of March, 1716 and written out of the old historical book by John Ma Gabhran son of Cobhthach, 7c.]

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1. Maghnus and Giolla 'Iosa, two sons of Donn Mór son of Raghnall son of Odhar, from whom are named the Ma Guidhir clan of Fearmanach, son of Searrach, son of Oirghiallach, son of Odhar, son of Searrach, son of Oirghiallach, son of Odhar, son of Cearnach, son of Luaghan, son of Iorghalach; and it was Nádhaile who lived and blessed at Cill Nádhaile in Fearmanach who baptised this Luaghan, son of Iorghalach; son of 'Eigneach, son of Cormac, son of Fearghus, son of Aodh, son of Cormac, son of Cairbre of the silver ox.

2. And it was in the time of this Cormac that himself and his brother namely Nadhshluaigh divided between them the territory of Oirghialla, that is, from the Finnghlas, in which the bishop of Eoghan was bathed, at the extremity of Cluaineois, to Leac na nArm in the north, and from Cara Leathna to the gate of 'Ath Seanaigh to the west of 'Eirne; and everyone as well as ourselves reckons that to this division belongs from Inis Saimhéir westwards to Drobhaois, and crosswise from Scéitheog an Phréacháin to Béal 'Atha na Méirleach to the west and to Lios na dTorc, where those two brothers Cormac and Nadhshluaigh used to enjoy numerous feasts; so that it is from the large number of swine that used to be slain there it was called Lios na dTorc; and from that same Lios to Brághaid na Caoile.

3. If it be desired to know why it was called Brághaid na Caoile: There was a strange, hideous serpent named The Caol; and thus did that serpent pass its time: It came every

morning to Fionnloch and remained there until nightfall and (then) went to its own couch to Gleann na Caoile which everyone calls Brághaid na Caoile since that time ; and all say that it wasted much territory around it for a long period of time, until Patrick the Tailgeann came to Ireland ; and when he heard the story of the serpent he went onwards by every nearest route till he reached Fionnloch where the serpent was. And thus was the serpent situated, as it lay on the island beyond : it looked towards the lake, having its gorge wide open and it proceeded to drink up the lake in exhausting waves and then it coiled its body very stiffly up and rose in the clouds of the air and in the regions of the firmament so that no one could see whither it had gone for a long space of time. After that they saw it coming as a horrible monster to the lake and planting itself down before the beholders in the depths of the lake so that the lower part of the lake flowed over the upper ; and it proceeded in this manner until it came near the land, then it opened wide its gorge and vomited forth its entrails like a shower of sand or hail upon the lake and in particular under the eyes of the Tailgeann and of his clerics so that the holy clerics wondered greatly in terror of the serpent. And when Patrick saw this he made the sign of the Cross around himself and his clerics and called upon the Lord of Might to shield them from the serpent's venom ; and as it came close to land, having its gorge wide open on the point of swallowing the holy clerics, the Tailgeann and his clerics fell on their knees, and earnestly besought God to let the venom of the serpent pass from them on that occasion. And Patrick dealt a mighty blow of his crozier upon the breast of the serpent ; and through the miracle of God and of Patrick the serpent turned face upwards and stretched along the lake in their presence and its blood was flowing so copiously that it reddened the lake from side to side at that time like any other blood. And then Patrick said: " It shall come to pass, said he, that Loch Dearg (Red Lake) will be the name of the lake from this day till the Monday of Doom." And hence Fionnloch is called Loch Dearg ever since that time, to magnify the name of God and Patrick for that wonder.

4. And thus was Fearmanach and county Muineachán divided between these two heirs apparent, namely, Cormac from whom are the Siol Uidhir and Nadhshluaigh from whom are the Mathghamhnaigh and the other tribes that sprang from them on either side, and that division continued ever since that time down to the time of Maghnus Ma Guidhir ; so that it is not recorded that any king of Oirghialla was named from the time of Maghnus onwards but Mag Uidhir over Fearmanach and Mac Mathghamhna over Oirghialla ; and this was an unusual thing in Ireland at that time ; since it was customary

there to appoint as king every man of means or estate or every head of a county in Ireland and they were lawful heirs on being elected by good righteous people, both lay and clerical, in every province and in every county in Ireland; and such was the method of appointing a chief lord they practised at that period up to the time in which those two sons of Donn Mór son of Raghnall above referred to, namely Maghnus and Giolla 'Iosa were joint rulers over this county of Fearmanach.

5. From this Giolla 'Iosa sprang all the kings of Fearmanach; and from Maghnus sprang the Clann Maghnusa of Seanadh in every place in which they are found. And since it is for the heirs or the near relatives of these kingly chiefs that I ought to procure true knowledge of the rule of their ancestors I do not treat of the great families of the descendants of the Collas or of any of their great divisions in any other region in which they obtained territory in Ireland in the time of the over-kings, but only of this little division of Fearmanach and county Muineachán and of the list of termoners of the county and its tribal chiefs from the time of Nadhshluaigh down to the time of these children of Donn; of the life and death of Maghnus son of Donn Mór; of the rule and government of Giolla 'Iosa in the lifetime and after the death of his brother, namely, the same Maghnus.

6. The chiefs of a tuath in the county at that time were Maolruanaidh, from whom are Clann Ui Mhaolruanaidh, over the upper part of the country; Mac Domhnaill over Clann Cheallaigh; and Clann Meig Uinnseannáin over Tír Cheannada and over Fearann Oireachta; O Maoladúin over Lurg; and O Flannagáin over Tuath Rátha; and Mac Giolla Fheinnéin over Muinntear Fhuadacháin; and Giolla Coimhdhe over Baile Mhic Ghiolla Coimhdhe.

7. And these were the church termoners there, namely, Muinntear Ghabhan over Drom Uilche; and O Corragáin over the chapel of Machaire Mhílioc which belongs to that church; and O Coigle over Clann Tibhrinn; and O Maolchuill over Gabhal Liuin, and O Dunagáin also and Muinntear Chairbre; and Clann Mhic Scolóige over Achadh Lurchair; Muinntear Olltacháin over Achadh Beithe; O Luinín, O Breisléin and Muinntear Bhanáin over Doire Mhaoláin; O Cianáin and O Corcráin over Claoininis; Muinntear Mhurchadha over the chapel of Fearann an Mhuilinn; O Taithligh, O Miotháin and O Caitheasaigh over Daimhinis; O Caiside over Baile Uí Chaiside; Clann Mhic an tSagairt in Baile Mhic an tSagairt; Muinntear Chonghaile in Baile Uí Chonghaile; Muinntear Threasaigh in Cill Tighearnach; Clann Mhe Graith in Tearmonn Mhe Graith; Muinntear Leannáin over Inis Mhuighe Samh; O Fialáin and Clann Mhe Garacháin over Both Uí Fhialáin; Clann Mhic Ghiolla Lasair and Muinntear Bhlaithmhic over

Cill Mhic Ghiolla Lasair and over Teampull an Aifrinn ; Muinntear Dhroma over Cill Nádhaile in the diocese of Cill Mhór ; Muinntear Ghormáin over Teampull Ghuirmín and over Caladhchoill ; and it is to the Vicarage of Cill Nádhaile that both these chapels belong ; Muinntear Dhúnáin over Domhnach and over Tulach na gCaorthann ; it is not counted as a church, but the Vicar, Mac Murchadha, built it with the consent of Ma Guidhir for the convenience of Clann Chonghaile as they were not conveniently situated as regards the other parish churches ; and it received bishops' consecration for burial purposes ; and the chapel of Teampull Mhaoil an Ghleanna which belongs to the Parish church of Cluaineois. We must not forget Muinntear Choisigile, the termoners of Doire Bhroscaidh. Such is the list of termoners in Fearmanach in the time of the sons of Donn Mór son of Raghnall.

8. As regards these sons, namely, Maghnus and Giolla 'Iosa, we shall set down here a fragment of their princely customs and the manner in which they held the county subject to their tribute and taxation during their life and their time ; and the same of their heirs from that time forward. As regards Maghnus son of Donn Mór, while he lived he was king of Fearmanach ; his custom was to collect his regal tribute once every year ; and where he used to begin was at the lower end of the county at Leac na nArm, that is, on Ráith Mhór Mhíodhluic ; he used to summon to him the chiefs of the district, namely, O Flannagáin of Tuath Rátha and O Maoladúin of Lurg ; he used similarly to send a message of invitation to his brother, that is, O Domhnaill, for they had a common mother ; for a daughter of O Néill was the mother of both ; she became the wife of Donn Mór after O Domhnaill's death.

9. Maghnus had a permanent guesthouse on Ráith Mhór Mhíodhluic and he enjoyed numerous banquets and feasts there together with the nobles who surrounded him, while he was collecting his tribute there ; and there he was wont to bestow many gifts on the laity and on the clergy, on men of learning and on ollamhs and the warriors of his own country. For the well-informed reckon that there was not in Ulaidh in his day a single lord who had more wealth and means than he ; and especially as regards kine and herds of cattle, flocks and wares, and every species of wealth and article of value.

10. He used to abide for the space of a month in the house of the Ráith, collecting his tribute from the regal chiefs of Lower Fearmanach ; and at the end of that time taking his leave of the nobles, he used to proceed to Bun Abhann Tearmainn, where Ma Graith resided ; at which place he held high festivals ; and it was his custom to tarry there a night ; and it was there he embarked in his vessel or his fleet ; and the second place in which he held trysting or meeting with the

nobles of the upper part of the country to collect his tribute from them, was at Gabhal Liuin where he kept a guest house for the space of a month; similarly the nobles of the country used to gather round him there, namely, Mac Domhnaill of Clann Cheallaigh, Mac Uí Mhaolruanaidh and all the rest of his vassal chiefs.

11. His whole country was so very intimate with him, that there was not in Ulaidh any ruler who was more beloved and respected by his people, and by everybody, than he in his own reign; and his royal residence was Port Dobhráin at Cnoc Ninne, where Ninne son of Adhnamhan lived, from whom that hill is named. And he continued in this manner for the space of thirty-five years, directing and ruling those seven tuaths of Fearmanach as became a ruler and a lord, without strife or discord amongst the laity or the clergy there during that time.

12. And as every reign must come to an end, various heavy pains came upon him and a troublesome disease which is called "the disease of the joints," so that he fell into decline and constant wasting, and went to table and to bed only borne by his own intimate attendants; and three years did he pine in this condition, wasting from these various ills; and when the story ran throughout those tuaths of Fearmanach that his physicians had given him over, and when the hope of restoring his health to him was eliminated, and when they saw that there was not a penny of their lord's tribute collected from them for a long time back, as what one has long borrowed is usually regarded as one's own, they conceived in their deceitful wayward minds that the children the lord had were young and tender, and that they were not able at that time to enjoy or to defend the country, and resolved not to pay the tribute to anyone else till himself should come to take it in the customary manner.

13. When a certain party of the lord's intimate friends heard this they made it known to him. Thereupon he gave orders that his bonnaghs or his collecting stewards be sent on circuit round the county to take his tribute; and then the officials without delay went to O Flannagáin in the first place; and O Flannagáin's reply to them was that he would not give the tribute till he saw the lord, to whom he was to give it, on his feet; and that they would not store it more faithfully for him than himself. And when the collecting stewards heard this, that is, the rebellious reply of O Flannagáin, they proceeded to collect the preys and herds of cattle and kine of Tuath Rátha from every quarter in which they were throughout the country; and O Flannagáin's party followed them across Sliabh Dhá Chon until they brought the officials into Glac Mhanchach, that is, into the place which is to-day called Clais an Chairn; and the officials and O Flannagáin's party came

to handigrips ; and many were killed amongst them on either side as well as O Flannagáin himself and several of his people and fifteen of the lord's own trusty followers and many others that are not mentioned ; and while the conflict was taking place the women and youngsters of Tuath Rátha took back the cattle.

14. Those who survived that slaughter brought word to the king of Fearmanach of what took place there from beginning to end, and the number of those who were slain there on either side. Moreover the fifteen of his own trusty followers who fell there were named, and Maghnus Ma Guidhir was grieved thereat ; and he summoned to him by word and message his chief advisers, namely, the clergy of his county and of his own territory, his doctors of history and medicine, and the magnates of the county beginning from these, as many of them as were near him ; and he proceeded to question them and seek their advice ; and having made known to them O Flannagáin's disobedience and the killing of his people as well as every other mischief which came of it, he inquired of these magnates, both lay and clerical, what they advised in the case.

15. O Breisléin replied and thus spoke. "You have present here, my liege, the majority of the chiefs of your country, as many of them as we deem rightful, with the exception of the chiefs of the lower side of the county ; and O Flannagáin is not more likely to oppose you than O Maoladúin and the other chiefs who are of his tribe ; and let there be assembled here in a place apart as many as are present of your nobles, lay and clerical, and let them investigate the case and let them estimate what eric is due to you for the death of your people and for the refusal to you of your lawful tribute."

16. Everybody else approved of that counsel of O Breisléin, and the nobles went to a place apart and the decision they came to was that neither party should get an eric or an honour-price from the other, since many were slain there from both parties and especially since O Flannagáin himself had fallen ; but to let all that were living live and all that were killed to let them be so ; and they requested O Breisléin to report this judgment, and thereupon they went into the presence of the king of Fearmanach, to the outer post of the couch in which he lay.

17. "Well, magnates, said he, how have you solved that question ?" O Breisléin's reply was : "My lord, said he, whatever we may resolve concerning every untoward event that has taken place, it behoves us not to leave unrequited the spilling of blood or the death of the people ; but, if you be content, what we have determined on is not to award an eric for your people or for those fifteen men of yours who

were slain; and since the loss to Tuath Rátha is sufficiently great, namely, O Flannagáin's having fallen, we have saved them from your impost, provided they pay you your regal tribute henceforwards."

18. "This is not a fair judgment which you report, O Breisléin, but a partiality you have shown towards O Flannagáin, because you yourself and your ancestors before you come from Fánad; and therefore I will arraign you publicly for that you have given a perverse judgment; for it is certain that each vassal is bound to do homage to his liege and to give him what he is lawfully entitled to; and that therefore they neither obeyed nor did homage to their liege seeing that they denied me my own right, and that thus they are bound to give me an eric for the death of my people, as they shall do later."

19. After this, the magnates were treated to banquets and feasts in the regal residence of Dobhrán for the space of three days and three nights. Then they took their leave of the king of Fearmanach and they proceeded to their own dwellings. When these nobles had departed Maghnus sent privately for O Luinín and O Caiside; and when they arrived he made them come to his bed-post and inquired of them what they thought of all the perverse pleading of the nobles on behalf of O Flannagáin.

20. "What I think, my liege, said O Luinín, is that they perceive that you are in ill-health and suffering from an incurable disease, and that it was that circumstance which gave them courage to do all they have done, as you yourself and everyone else who has understanding may see; for they never before undertook to rebel night or day against you as long as you were in health even from the time when you acquired your patrimony."

21. "Beware, O Luinín, said Maghnus, you must know that though these nobles of Fearmanach do not think it, I have a capable heir at the present time who will have the governing of this county to the seventh generation after me; and if I were in health, as I was three years ago, I would make plain examples of them that would be apparent to the countries in their neighbourhood; and as I am not, glory to God that I have in my substitute a lawful heir to control these chiefs of Fearmanach and one who will not accept O Breisléin's judgment but will get an eric for the slaying of his people from them, namely, my brother Giolla 'Iosa Ma Guidhir; and, O Luinín, write for me letters to my brother Giolla 'Iosa to Bréifne; and in this way shall you write them, namely, let him come to me without delay to this residence; and despatch my own messenger quickly with these letters and with tidings for him of this disobedience of the chiefs of Fearmanach."

22. Thereupon O Luinín and O Caiside went into a place apart and they wrote these letters as they had been directed; and when they had written them they came back to where their liege was; and he read the letters and he was pleased with the way in which they were indited; and his hand had to be held steady while he was signing his name to them, for his hand was in a state of tremor.

23. After that two of his messengers were summoned to him and he gave them gold and silver with a view to their setting out; and then they proceeded by every nearest route, having left the regal household in the enjoyment of banquet and feast and rejoicing in spirit and mind in each other's society; and no tidings of these messengers are recorded until they reached the house of O Raghallaigh in Bréifne where Giolla 'Iosa Ma Guidhir, that is, the heir apparent of Fearmanach was; and they presented these letters of his brother to him; and when he had received them he read them; and no sooner had he grasped the purport of the letters than his appearance and form underwent a change, and a piercing look came into his eyes and vision so that his grandfather's whole household trembled through terror at the change that had come upon him by reason of the tidings that had reached him; and he summoned to him his retainers and his escort and directed them to get ready the steeds, and laid his hands on his weapons and put them on without delay. And thereupon his grandfather, that is, the king of Bréifne, came to him and inquired of him whence was the news on account of which such a great change had come in his countenance or in his appearance.

24. "Beloved father, said he, I am unable to tell that, and since I am unable, do you yourself read these letters and you will find in them all the news that I have."

25. Thereupon the king of Bréifne read the letters and said that pitiable was the plight in which his own vassals had put the king of Fearmanach, deprived of his vigour and of his agility and in a bed-ridden state, "and it is easy to see that such is his condition since those chiefs of Fearmanach rose up and showed their disobedience to him, for there was not in my time in Ulaidh any king who would permit what was justly due to him to be kept from him, even though he may have been somewhat in the wrong; but I pass that over. But it surprises myself and it is a matter of great surprise to all and to the lords of Ireland to say that any chiefs dared to rebel against their liege because of his demanding his own tribute of them."

26. Thereafter banquets and feasts were given to all that regal household and in particular to the messengers, so that every one was jovial and in high spirits. And then Giolla 'Iosa

arose and knelt before his grandfather and asked his blessing and he gave it to him with good will; and he fared forth by every shortest route, and his doings are not recorded until he reached the regal residence of his own brother, that is Port Dobhráin, and all that royal household rose to meet and greet him; and they kissed him fondly, earnestly and with true affection. The messengers went where the lord was and announced to him that Giolla 'Iosa had arrived. "Bring ye my garments to me said he, so that I may go out amidst the household to meet him."

27. Two stalwart warriors came about him and carried him out into the midst of the household; and Giolla 'Iosa rose to meet him and they kissed one another fondly, earnestly and with true affection; and feasts and banquets were given them so that all in that royal mansion, of high and low degree, were jovial and in high spirits. Then Maghnus spoke and said: "O brother, said he, thy coming is a great increase of strength and health to me; and I imagine that if more were to come like you it would completely restore my health to me."

28. Thereupon the variegated tables of the kingly household were cleansed, and the choicest meat and drink dispensed to them; and when the time came for them to sleep Maghnus requested that Giolla 'Iosa's bed be prepared in the same room in which himself was so that they might have a consultation together. This was accordingly done.

29. They continued in this manner till the next morning and then Maghnus spoke and what he said was: "O brother, O Giolla 'Iosa, said he, you have already ard the way in which those chiefs of Fearmanach have revolted against me and all the ills that sprang from their revolt, namely, the slaying by them in the conflict of the fifteen men of my personal retainers and my being without my tribute for a considerable time; and the reason why I sent for you, though I liked to see you, is that you might avenge the death of my people and obtain an eric for them, and moreover that you might bring me my tribute in spite of these chiefs."

30. "It is true, O brother, said Giolla 'Iosa, that I am ready and prepared to do your will in whatever way you please in this matter."

31. "In that case, said Maghnus, I should advise you not to rest to-morrow morning until you reach Sliabh Dhá Chon, that is, a mountainous tract which is in the neighbourhood of the boundaries of this country and Bréifne Uí Ruairc, and O brother it would be necessary for you to be well-informed and not ignorant as to the boundary of this country of the Manaigh in every direction all round; for I am old and wholly unable to look after it and govern it, and hence it is more likely that you will enjoy everything that I ought to get out of the county

than myself; and moreover you ought to seek information often from the person from whom you may expect to obtain it, and to get a knowledge of the names of the hills and of every local tuath in the county; and, besides, a knowledge of the old famous names that are current such as that of Sliabh Dhá Chon; for it is called Sliabh Dhá Chon from two dogs belonging to Fionn which were lost in that mountainous region through devilry or magic; and it was called Gleann Caoın until Fionn gave it that second name after his two dogs had perished there through the magic of the Children of Lir; and therefore do you learn the lesson of the wise man who composed this quatrain:

32. "'He who is inquisitive will have knowledge;
Clever the learned of many devices,
They perceive light in obscurity;
Inquiry is the door of knowledge.'

33. "Hence you must not neglect or forget to follow that advice; and do not rest on this occasion until you reach the house of my brother at Béal 'Atha Seanaigh, that is the house of O Domhnaill, and inform him of this disobedience of O Flannagáin; and not of O Flannagáin alone, but of the other chiefs, as I understand from the officials who are demanding my tribute amongst them; and inform him in like manner of the death of the fifteen men of my people who fell by O Flannagáin; and tell him their names; for he himself knew them here and beyond; and let him send for O Gallchubhair and O Baoighill and the three Mac Suibhnes and for every other constable whom he has in pay from these on, and do you bring a full army and hosting of them with you to Gleann Dhá Chon where I have the seven herds; and give a milch cow or a full grown heifer to each of them before you require any day's service of them; and give in proportion to each constable until they are satisfied; and let themselves send with them to Tir Chonaill as many persons as will drive them there; and after that proceed with that host and do not leave a chief or constable in Lower Fearmanach that you will not bring here to me with hands bound or in fetters."

34. After this the horses were got ready for them, that is, for Giolla 'Iosa, and for the small party who accompanied him; and Maghnus directed that his own armour be given to him; and it was done accordingly; and when he had put it on, Maghnus said "May you wear that suit and may it turn out favourable and opportune for you to put it on"; and then he gave directions to the party of riders to take with them the choicest of strong drink for the journey, and when they were ready and accoutred they rose out and took their leave and no tidings is recorded of them until they reached 'Ath Seanaigh.

35. And when O Domhnaill heard that Giolla 'Iosa, with his party of riders had arrived on the lawn outside, he went out to meet and greet them; and he kissed Giolla 'Iosa fondly and earnestly and took him with him into his dining-hall and a banquet of delicacies and pleasant drinks was given them; and thus did they pass their time until the hour of the usual meal and then their repast was put in the place where it is taken and they continued to partake of it agreeably, lovingly in each other's company till bed time; and then O Domhnaill himself went with Giolla 'Iosa Ma Guidhir to his sleeping couch and the attendants followed them with sweet appetising ale. So they behaved thus far.

36. After this Giolla 'Iosa addressed O Domhnaill and informed him of every act of revolt that the chiefs of Fearmanach had committed against his brother; and how O Flannagáin had slain fifteen of his people. O Domhnaill inquired: "which of the intimate followers of my brother, said he, were slain?"

37. Giolla 'Iosa told him all their names. "By the Cathach by which Tir Chonaill swears, said O Domhnaill, neither that violence offered to my brother, nor the slaying of his people on the part of the chiefs of Fearmanach will go unpunished; for many a day and night did I spend amidst that household, and those fifteen men of them who were slain; and I am certain that there was not a lord in Ulaidh for whom each of them separately would not have made a competent footman or bodyguard; for I am acquainted with them from the time of my infancy to this late period."

38. And then Giolla 'Iosa communicated to him every message which his brother had sent him. Thereupon O Domhnaill replied to Giolla 'Iosa as regards that communication and what he said was that he would go himself and as many as would go with him to wreak vengeance on those chiefs of Fearmanach for the evil deeds they had done by their disobedience to their liege; and when O Domhnaill had said these words he sent word and messengers summoning O Baoighill, O Gallchubhair and the three Mac Suibhnes to him to 'Ath Seanaigh, who were to bring all their people with them.

39. These hosts assembled without delay at 'Ath Seanaigh and when they had come together their number was seven hundred armed, armoured men fit for battle; and Giolla 'Iosa said "I congratulate this good host of O Domhnaill, said he, and they are worthy of congratulation now that they are needed at the present time."

40. And after this himself and O Domhnaill went a second time to review them and Giolla 'Iosa said in the midst of these hosts in loud, full, clear, distinct tones, "Come ye with me, good people, said he, now on this propitious occasion and time, for

I will not demand a day or a night of your service until I give you your reward before you engage in service."

41. And then O Domhnaill said, " Do you, my good friends set out on these conditions of the son of the king of Fearmanach and with my blessing; and know you that it is my instruction to you to follow every direction that Giolla 'Iosa Ma Guidhir will give you until you return; to behave towards him as you would behave towards me, if you found that I was being expelled from Tir Chonaill."

42. Then their constables or leaders said: " Beloved son of Donn Ma Guidhir, be not anxious or afraid that we shall not be true and faithful to you, for we will swear to you that we will be as faithful to you as we would be to O Domhnaill as long as we shall be with you in this way."

43. After that they proceeded with one accord and one mind, the time and occasion being favourable, to Leac na nArm; and they halted not till they reached Sliabh Dhá Chon where the herds and cattle of Maghnus were, having their own hersdmen guarding them; and Giolla 'Iosa ordered them to bring the cattle together and they did so.

44. And Giolla 'Iosa handed over a milch cow to each of the seven hundred who were with him there and the nobles sent wage-earners with them to their own country to Tir Chonaill, and after that he himself and his army marched throughout Tuath Rátha, so that he did not leave a head of a house in that tuath whom he did not send bound and fettered to Port Dobhráin; and he told the party who escorted them to tell his brother to exact from them whatever eric he saw fit as compensation for his faithful people and for their insubordination towards him, " and tell him, said he, that I have gone to Tuath Luirg where the rest of his recalcitrants abide." And they encamped that night at the top of Gleann Dorcha in the plain which is called Srath na dTarbh to-day.

45. And it is called Srath na dTarbh from the fight of the two bulls which were in Ulaidh, the Donn Cuailgne and the Finnbheannach; the Donn Cuailgne, named from his being of a brown colour and his having been born in Cuailgne; and the Finnbheannach or white-horned, for the horns he wore were as white as an over-night's snow; whence Finnbheannach of Magh nAoi. Now it was for these reasons they were called these names, that is, the Finnbheannach and the Donn Cuailgne; and we read in the tale which is named " The Cattle Spoil of Cuailgne " that it was from the contest of these two bulls with one another on Srath na dTarbh that it was called Srath na dTarbh, and [a meaning attaches to] every other name in Ireland that is not named from a bull at all.

46. Gleann Dorcha, moreover, is so called for this reason. On a certain day Fionn went there on a hunting expedition

and many of the Fianna with him and they recount that the glen was so dark that they could distinguish neither hill nor tent however near them as long as they were there. It was then that Fionn uttered the prophecy which begins with this quatrain :

47. "Gleann Dorcha though dark. black,
Fairer its hillocks than every dwelling ;
A glen of strong oaks haunted by the blackbird,
In possession of a tribe with pure and shapely herds(?)

48. However, this is not the place for that prophecy and we must not pursue it further ; but let us speak of the heir apparent of Fearmanach and his people. When they had settled down on the forementioned Srath na dTarbh they sent parties out from their host on all sides around it and they brought back with them to the camp from the woods and wildernesses of Fearmanach and from the glens of Feara Luirg herds and cattle ; and many of these were slaughtered and they erected tents and open shelters there and they passed that night there pleasantly and in a friendly manner.

49. And on the morrow, O Maoladúin, Ma Graith and the nobles of the country in general came to them bringing with them plenty of all kinds of food and strong beverage such as were common in the country at that period, and these magnates all round bade Giolla 'Iosa Ma Guidhir welcome, and they supplied with mead and ale both himself and the nobles of Tir Chonaill ; and after this they were seated round the heir apparent of Fearmanach and were treated to choice appetising meats and to mild intoxicating beverages.

50. Then Giolla 'Iosa inquired of O Maoladúin the reason why he revolted against his liege in the matter of paying him his tribute, and then O Maoladúin replied that it was not in revolt he did any thing that he had done in the case but because he did not himself see the lord on his feet to whom he would give it " and now we are willing to give you the tribute in place of your brother."

51. " But then, O Maoladúin, I will not accept that tribute from you as long as my brother lives ; for much disobedience and sedition have been reported of you, people of Tuath Luirg, and of yourself in particular, and it is my advice to you to go yourself now to Port Dobhráin with that tribute and to tender to him your apology, for I will not desist until I break you off from your disobedience ; for I promised my brother that I would not leave the head of a house or of a tuath behind me in Fearmanach whom I would not bring to him, as well as to obtain his tribute from them with or without their consent. And, therefore, O Maoladúin, go you to my brother and let Ma Graith be with you for he is a chief adviser to him and let him report the state in which this country stands."

52. After that they spent some time in drinking and merry-making and in uplifting their spirits and their minds. Giolla 'Iosa ordered the constables to put on their weapons and told O Maoladúin to perform what he had stipulated, and he himself and his force proceeded to the tuath of Tir Cheannada, after they had taken their leave of the nobles of Lurg, where Clann Mhc Guinnseannáin were at that time and every other tribe which were with them, namely O Duibhin, O Seaghdhannáin, and Clann Mhic Anuisce, and many other tribes that are not enumerated here. And they abode on the hill which is called Craobh Uí Fhuadacháin, where Muinntear Fhuadacháin used to be; and he summoned by word and messenger the nobles of the country; and he ordered them to meet him at the Craobh mentioned; and O Seaghdhanáin and O Fuadacháin gave him entertainment for that night of choice meats and of every sort of strong beverage.

53. They continued thus till sunrise on the next day, and the magnates of that country assembled to meet him. Giolla 'Iosa inquired of them if they had brought with them the tribute which was due of them. They said they had it not with them, but were not the less willing to pay it from their not having it that day. Giolla 'Iosa ordered the arrest of Ma Guinnsionnáin and of all of his tribe who were present. Thereupon they were taken into custody without delay. Then Giolla 'Iosa Ma Guidhir said, " I will teach you not to be disobedient in future in the matter of paying your tribute every time you ought to pay it; and you will see yourselves every place and locality in which you have done wrong to my brother in the matter of his lawful tribute; and know that I will later on make known to you your misdoings in full."

54. However, he imposed an obligation on them to meet him at Port Dobhráin on a certain day that was named between them there and then, and he gave permission to unloose them or set them free. But as regards Giolla 'Iosa himself, he neither rested nor tarried till he had gone round the seven tuaths of Fearmanach on that onset and he did not leave a head of a tuath in it whom he did not bind, hands or feet, until they came into the presence of his brother at Cnoc Ninne, after they had been reduced at the point of shaft and sword.

55. Accordingly he himself and the collecting stewards who were with him as well as the constables followed them to Port Dobhráin; and there he found these captives before him; and without delay he went to where his brother was and Maghnus bade him welcome and Giolla 'Iosa said, " Brother, said he, why did it seem right to you to keep the captives I sent you so long in chains without getting your tribute from them or having them do in time whatever they would do in

the end to make amends for every misdeed which they have committed against you."

56. Maghnus answered him and what he said was "Brother said he, you and everybody else must understand that I was incapable of business at this time when I am confined to bed and therefore that I was not in a fit state to hold a conference with those chiefs of Fearmanach. I did not let them come before me until you yourself should come to them and now I am willing and ready to consent to whatever honour-price it pleases you to exact from them."

57. After that Giolla 'Iosa went amongst the household and called the attendants and told them to wait and attend diligently on the nobles of Tir Chonaill as long as they would be in the house. The attendants replied that they had plenty of every sort of strong beverage to get as well as of every kind of ale besides which may be needed at present. "And therefore make these nobles be seated around you in the regal chamber and let whatever sort of beverage you prefer be demanded for them and you will get it."

58. Thereupon Giolla 'Iosa stood up and he himself called in O Baoighill, O Gallchubhair, and the three Mac Suibhnes and every other constable who was with him on that route and after that the chiefs of Fearmanach, and they were all seated, and mead and ale were served out to them so that they were all jovial and merry in one another's company namely the magnates of Tir Chonaill and of Fearmanach.

59. Then Giolla 'Iosa asked those chiefs of Fearmanach if they had their tribute to give to their liege. They replied that they had. "In that case come ye, said Giolla 'Iosa, come with me into my brother's presence so that you may pay him your tribute"; and then he took his leave of the nobles of Tir Chonaill and instructed the waiters to make much of them until he himself should return; and he took the chiefs with him to where his brother was and asked them to count out their tribute to him.

60. Thereupon O Maoladúin, that is, the chief of Lurg, rose and gave him the tribute, and Ma Guinnseannáin, Mac Domhnaill, Mac Uí Mhaolruanaidh, Mac Giolla Fheinnéin, and the other regal chiefs made payment until O Flannagáin's turn came. As to him, he rose and offered him his tribute for Tuath Rátha, although he had not been inaugurated as chief at that time but merely as heir apparent to the chieftaincy waiting to come into the possession of the O Flannagáin patrimony when he made his agreement and reconciliation with his liege lord.

61. Then Giolla 'Iosa said, "Nobles, said he, your own tribute will not be accepted from you without an eric for all that you have slain of our people, and an honour-price for all

the insubordination of which you are guilty, and were we to do justice in your regard we should exact from you satisfaction for all the trouble to which we have been put owing to the insubordination of all the chiefs of Fearmanach; since it was you who began the trouble; and I solemnly assure you that you will not be rid of me until I send you to Loch Uachtair where you will be confined until my brother has got full satisfaction for every misdeed you have done against himself and against me. However, pay ye the tribute as you have it with you." They did so; and when the tribute had been accepted from them he ordered the guard that had been set over them to take them back to the house of confinement in which they had been before and to keep a strict watch over them till morning "because they will not trouble you longer than that."

62. Then he sent them from his presence to the house in which they had been previously, and afterwards he summoned the other chiefs before him and said to them, "Do you, the chiefs who are present, give bail and security for being obedient to your liege lord henceforward, and for paying your tribute at the appointed festival as you are bound to do; and unless you do this I will send you to Loch Uachtair; and I swear to you the solemn oaths that have come down to me that you will never leave that place until you will be glad that security would be accepted from you and to be obedient to your liege ever after."

63. "Very well, said they, as a proof that we are ready and willing to let him have his will and you also, we will take these oaths for you with good will and bind ourselves not to do anything in opposition to you for ever." Thereupon the Duibhineach was brought into their presence and they swore by it there in the presence of the clergy and laity that they would not revolt night or day against their liege lord as long as they lived.

64. After that Giolla 'Iosa stood up and said, "I am a long time absent from those nobles of Tir Chonaill, and do you stay there with my brother until you finish your business and let each of you singly pledge the other as sureties for your loyalty and fidelity to his injunctions in the future."

65. They acted accordingly, and Giolla 'Iosa went to join O Domhnaill's people and he found them jovial and in good spirits; and when Giolla 'Iosa had come amongst them he sat down between O Baoighill and O Gallchubhair and he set to drinking and merrymaking with them and he caused O Domhnaill's health to be drunk amidst that company all round.

66. Thus did they continue during that pleasant day until meal time came, and then the wide smooth tables of the royal household were cleansed and on them were placed the choicest

meats and strong beverages, and they were seated each in his own place according to his rank as was always up to that time customary in that regal household; and when they had partaken of their meal and viands they passed that night in drinking and in enjoyment until the time came for them to sleep and repose, and the magnates of Tir Chonaill requested permission to retire to rest saying that unless that were granted them, they would not be able to take their departure or make their journey on the morrow; and they all besought him to let them sleep; and then couches and raised beds were dressed for them and they retired for repose and deep sleep and they continued in this condition till the time of rising on the morrow. And when they had risen, Maghnus sent for O Gallchubhair and for O Baoighill and for the three Mac Suibhnes and for all the other constables; and they came into his presence and he manifested his great pleasure at their visit, and they were seated around him, and mead and ale were served out to them there.

67. Then Maghnus spoke to Giolla 'Iosa and said " Brother, said he, go out and cause those fighting men who accompanied you to be seated in that large house outside and give orders that diligent care be taken to supply them with mead and ale; for I do not think it proper that they should be entrusted to any one but yourself; and moreover let food and viands be furnished to us here, for their lord would do his utmost to make you comfortable or any one of your friends.

68. Thereupon Giolla 'Iosa went out and directed the attendants not to spare food or strong beverage from the fighting men from Tir Chonaill or from the chiefs of Fearmanach either. This direction was attended to and similarly with regard to the nobles of Tir Chonaill in the sleeping chamber of the king of Fearmanach, and these latter and the king of Fearmanach partook of a repast and dainties in each other's company agreeably and contentedly throughout the pleasant day.

69. And then O Baoighill and the other nobles of Tir Chonaill unitedly spoke and said " O king of Fearmanach, said they, we came with this small force with the consent of our own liege lord and for your greater good, to do duty for you and we have not asked any request of you since we came, and the request we wish to ask now is this: that you come to terms with O Flannagáin's party as you have done with the other chiefs."

70. Then Maghnus made them answer and said that the other chiefs were on a different footing, as regards coming to terms, from O Flannagáin's party, for these latter did a deed which no chief throughout the greater part of Ireland could defend. " Still the best settlement I can make with them I will make it on your account;" and Giolla 'Iosa was summoned

to them and was informed of all that O Baoighill had said on that question: and Giolla 'Iosa said that an eric was chargeable on O Flannagáin's party for fifteen men "of my brother's personal retainers whom they killed in the conflict in which they unlawfully engaged in opposition to my brother because he demanded his tribute of them."

71. Then O Baoighill said that themselves did not wish to raise a point of law with them on behalf of O Flannagáin's party but only to help them to come to a settlement; however, he did not understand how they could make amends for the deeds they had done unlawfully unless they themselves regarded the ignorance of the deed they had done especially against their liege lord.

72. Thereupon O Flannagáin's party were sent for and when they had arrived Giolla 'Iosa asked them what defence they had to offer for all the misdeeds they had done against their liege or what eric had they to give for the death of his people. "For as these nobles happen to be present, I should like to learn here your plea or your defence of your misdeeds; for you might say that you had been treated unjustly." O Flannagáin's party replied to that and said that in their opinion if justice were done them they should demand an eric or an honour-price, as was demanded of them, for this, namely, that O Flannagáin was slain and twenty-two of his people along with him.

73. "My reply to that, said Giolla 'Iosa, is that you have no right to get an eric or an honour-price for any one of your people who was killed in that conflict; for you unlawfully pursued my people for their carrying off pledges for the rightful tribute which it behoved you to pay without involving yourselves in revolt; and if anything I am saying is unjust, the Tir Chonaill nobles are here present and they know if I am speaking unjustly; I swear by the Duibheineach, my traditional oath, were it not that these nobles are present we should not be arguing with one another until you should be in Cloch Uachtair where you would get plenty of the law; but I did not wish to send you there until these nobles should hear the story of your misdeeds.

74. "Nevertheless since these same nobles took upon them to speak in your case you will get the benefit of their decision in all that they have listened to between us on either side; and if these nobles leave my brother empty-handed, without an eric for those fifteen men of his people, let that rest with their judgment; and by the oaths already referred to, there would be neither judgment nor agreement between you and us, were it not that they spoke in the matter and that it is our wish to make known every charge that we are making, and every pleading that you offer, to the king of Tir Chonaill; because I

hear that you have often played a deceitful part against himself and against every chief of his people; and therefore, O Baoighill, withdraw ye and come to a decision as you see fit on all that you have listened to up to this."

75. Then O Baoighill and O Gallchubhair and the three Mac Suibhnes arose and went to a place apart to see what decision they could come to in the case. And the judgment they saw fit to give was to impose an eric of seven hundred milch cows on the O Flannagáin party for the fifteen men of the king of Fearmanach's people, as a penalty for forsaking the state of peace with their lord, and also to bind them by oath not to rise in the same state of revolt as long as they lived; and after they had come to these decisions they went into the sleeping chamber in which were Maghnus and Giolla 'Iosa together.

76. And then Maghnus sat up in his couch and bade them welcome; and he drank the health of their liege lord before them with joy and rapture at their coming and he proceeded to relate every pleasant incident that took place between himself and O Domhnaill from the time of their infancy till they separated from one another; and he requested O Baoighill to convey to him his blessing "and he may easily know that I am not fit for journeying or travel, else I should go to visit him oftener than he comes to visit me, although he is in good health."

77. And after that O Baoighill spoke; "My liege, said he, we have come to a decision in that matter which was between you and O Flannagáin's party, if it please you to approve of it." "It would not be right not to approve of everything you have decided on in that affair since it was left to your decision."

78. "Well then, said O Baoighill, we have decided on an impost of seven hundred milch cows on O Flannagáin's party as an eric for the fifteen men of your side whom they unlawfully slew." "Brother, Giolla 'Iosa, what do you say to that judgment?" "I say, said Giolla 'Iosa, that I will never object to the decision of these kingly chiefs of Tir Chonaill in my own country; and that I would not advise you to object to it; and moreover, added Giolla 'Iosa, I advise you to send for O Flannagáin's party and to bring them here into the presence and to find out whether they are themselves satisfied with that judgment."

79. This was done; and when they had arrived Giolla 'Iosa asked them whether they were prepared to accept every judgment which the nobles of Tir Chonaill had made in their case concerning every conflict that had taken place between themselves and his brother who was there present.

80. They replied and said that they were. "Well then, said

Giolla 'Iosa, take ye the traditional oaths that we have here, namely the Duibheineach, binding yourselves to fulfil every thing that has been decreed in your regard in that judgment, in the presence of these nobles and of your own liege lord." They did as Giolla 'Iosa had told them; and thereupon that judgment was made known to them as we have said; and then they bound themselves in surety and friendship to their liege and they made friendly, affectionate peace with one another.

81. Then Giolla 'Iosa seized a golden, decorated goblet and he asked his brother to drink to these nobles in consideration of peace and friendship, who thereupon took the goblet from the hand of Giolla 'Iosa and drank to O Flannagáin's heir in the chieftaincy and dubbed him O Flannagáin on the spot; and the baptismal name of the O Flannagáin who was inaugurated on that day was Diarmaid an Fhíona, son of Aodh Méith, son of Domhnall an Fhíona, son of Brian na Mudhan, son of Giolla Padraig, son of Lughaine [*id est* of Flannagán], from whom the tribe is named, son of Laoighseach, son of Artiogal, son of Lochlann, son of Maoilseachlainn an Fhiadhaigh, son of Maolruanaidh na Cara, as it was he first constructed the Weir (Cara) of Drom an Iolair, son of Flann, son of Domhnall Donn, son of Cormac Caoch, son of Tuathal Maolgharbh, son of Cairbre, son of Niall Naoighiallach, from whom are named the Clanna Néill of Ireland.

82. Thus far the mutual compact and settlement of the chiefs of Fearmanach with their liege lord.

83. After this numerous banquets and feasts were given to the high and to the lowly, to the laity and clergy, to druids and ollamhs, in that royal household; and in particular to the Tir Chonaill party. Then O Baoighill and O Gallchubhar and the three Mac Suibhnes, arose to take leave of the nobles of Fearmanach; and their steeds were got ready for them and they took their weapons; and that party were jovial and in high spirits in separating from one another; and then the nobles of Tir Chonaill took their leave of that royal household from the least to the greatest. Similarly O Flannagáin, Ma Graith, and O Maoladúin took their leave of the descendants of Donn Ma Guidhir, and they themselves set out with Giolla 'Iosa, accompanied by a few of his retainers; and they did not halt till they reached Sciath Bhaile Mhic Mhurchadha; and they encamped there that night. And they sent round the country that night for refection and every kind of ale besides which could be provided.

84. Mac Giolla Fheinnéin and the nobles of the district in general brought them plenty of every kind of ale which was necessary at the time; and on the morrow the nobles of Tir Chonaill and of Lower Fearmanach took their leave, with many

expressions of good will, of Giolla 'Iosa and they proceeded every party to their own homes.

85. Thus far the separation of Giolla 'Iosa Ma Guidhir from the nobles of Tir Chonaill and of Lower Fearmanach after he had put the seven tuaths of Fearmanach under tribute and obedience to himself and to his brother, namely Maghnus Ma Guidhir.

86. The same day Giolla 'Iosa returned to the royal mansion of Port Dobhráin where his brother was, and having entered he did not rest till he came to the sleeping chamber in which Maghnus was; and he sat down on his bed post and what he said was "dubhruach, brother," said he. "That is right now, said the lord, and do you give help to make merry." "I certainly will," said Giolla 'Iosa. And then Giolla 'Iosa ordered the players in general to be assembled in their presence in the sleeping chamber. Thereupon there came druids and good players and those skilled in every composition and the musicians of the royal household and they played bouts highly melodious and harmonious on the strings of peaked harps, and they recited the poems and comic songs of their elders and their ancestors for them; and they set to drinking and enjoyment in each other's company in remembrance of those good friends who had left them the day before.

87. They spent three days and three nights in this manner. After that Giolla 'Iosa Ma Guidhir said, "Brother, said he now you have your land and your estate subject to tribute and taxation in obedience and subjection to you; for I do not imagine that any head of a tuath or district in the land of Manaigh will dare to show revolt or disobedience against your rule or decree in future; and keep officials who shall be strong and authoritative constantly going round the county and collecting your tribute amongst them; and it is high time for me to pay a visit to the house of my grandfather at Bréifne and if discord or conflict should arise between any chief of a tuath among them and your people, Cloch Uachtair is not far from you, so that you may send me word and I will be with you without delay since you yourself happen to be wanting in bodily strength to deal with them."

88. "That is a pity, brother, said Maghnus; it is certain that a country without a chief is dead; and not long shall I live in any case; and life is not a boon to me in this my present plight, since I lost the use of my limbs. And you and all see that I have no children who would be expected to come to maturity soon after my death, but only a young weak child not come to the use of reason to whom the party of discord would pay but little heed; for I think that these chiefs of Fearmanach are playing into one another's hands against each of us though they do not acknowledge it, and O Giolla

'Iosa, added he, do not part from me in that way until I die and do you assume after me the headship of the country, enjoying and defending it. and do not go away from me for the short time I have to live until I die and until you regulate everything that is left by me and until you assume my patrimony and my inheritance when I am gone."

89. Giolla 'Iosa answered him and said: "Brother, said he, it would be a cause of reproach and envy for me to take over your patrimony and your eminent position, while you leave a lawful heir behind you, and moreover I do not think it would be lawful to do so."

90. "Do not mind that, said Maghnus; these heirs are not more my care than you are; and I prefer that they as well as you should enjoy a long-extended life rather than that they should lose the entire county from your not defending it; and I will mention here the portion of territory I should like my heir to possess and the conditions on which I will cede to you my right to the country. And these are the conditions:

91. "1° If my heirs come to maturity that they and their heirs should be sharers in the secrets and counsels both of yourself and of your heirs after you. Secondly, that they should, under you, have the forming and regulating of every decree and every compact.

92. "I do not ask of this country of Fearmanach, but from Béal 'Atha na nGall to Conga Chaoil Ghabhla and from Cara Mhic Duinn close to us in the west to Achadh na Sciath in the east; and from Inis Chnoca down the lake to Doire Inis and the number of islands great and little that lie between these; and Baile Mhic Shearraigh to the east to be mine as mensal land and the produce farm that now belongs to Inis Mhór, namely, the quarter of Baile an Mhóintigh; and the Cam and Doire Braghun above the Abha Dhubh; making 90 tates in all.

93. "And moreover if anyone of the men of Ireland should slay your son or your brother [let him escape ?] provided he succeeds in encroaching on any part of that territory; and that you have no tribute or tax on them but the rising out of eleven of their men on your side in time of hosting; that no one have permission to keep as much as a guest-cup(?) in any place in the country of Manaigh in which my heirs or a substitute for any one of them shall be. And on fulfilling these conditions for my heirs O Brother, O Giolla 'Iosa, I will give my right and sway over this county of Fearmanach to you from my own day onwards and do you weld together these tuaths and enjoy and defend them."

94. "Indeed, said Giolla 'Iosa, I ought to be willing to carry out your behests as regards every matter which you might commit to my care; and know, O brother, added he,

that there is not a single article that you have stated here that I will not execute for your descendants after you and that I will not leave as a rule of law in Fearmanach behind me, although I am not well pleased or desirous to take over your rights, lest it may be thought amongst other lords in Ulaidh that it was in consideration of my service to you as regards these tuaths of Fearmanach, or because you yourself are losing your vigour of limb and your strength, that I took over the headship of your country or the inheritance which is the right of your own son."

95. "It will not be so considered in any part of Ulaidh, said Maghnus; for it is not you who are asking it of me, but it is I who understand the harm that would come of there not being a leading ruler over the county after my death. For this reason I deem it more just to leave this settlement behind me while I am alive so that my own heir and you may reap the advantage of it rather than to depend on O Domhnaill or on any other lord in Ulaidh to uphold justice in my country after me. And in the presence of the ollamhs who are here and of as many of the clergy and the laity as are on the spot I am ordaining all these things and leaving my own rights and this county of Fearmanach to you on the conditions mentioned above. And do you, Giolla na Naomnh O Luinin, commit to writing all these things."

"Well then, said Giolla 'Iosa, in God's name I will let you have your way and I undertake to fulfil every one of these conditions."

96. Then Giolla na Naomh, the brehon O Breisléin and Giolla Ma Ghúda O Caiside went to a place apart and they put in writing every condition and all these points as they were directed; and as a verification of these conditions Giolla na Naomh composed the following quatrains:

97. It was the stout bonnaghs which from Tir Chonaill
Giolla 'Iosa brought who won every victory;
It was the herds of the manly Maghnus
That he gave at the beginning to the force.
From Béal Leice to the borders of Bréifne
And the tuaths on either side of the lake,
Their captives and their hostages in chains
Were held by that son of Donn.
Giolla 'Iosa was young, noble,
It was he who defeated the tuaths;
Maghnus was as Bladh the Farmer
That the Ulaidh could not succeed with.
Maghnus got from Giolla 'Iosa
Every produce from the small to the great,
Even to the guest-cup(?),
Though every guest would like to drink.

98. Now they continued in this manner to rule together the seven tuaths of Fearmanach for the space of three half-years from that time. Then his (Maghnus's) pains grew and his weakness became greater and his days were shortened; and before he died he directed that gold and silver, cattle and wealth, treasures and stores be shared among the ecclesiastical orders, orphans and widows of the country and on the miserable poor of every walk of life in his vicinity. And then he died after anointment and penance, having won a victory over demons and over the world.

99. Such was the way in which Maghnus Ma Guidhir left his lordship after him to his brother and such was his own death. And then the poet composed this last elegy on his death and to commemorate his goodness and his noble deeds; *ut dixit*:

100. Lamentable to me, that, beneath a bare stone.
Is Maghnus, I mean the son of Donn;
A brave man who was not false to any man,
My affection, my only love, and my soul.

Long shall we be in need of
His help and his advice—
That young fair face of noble aspect—
And his catching and ardent disposition.

A watch over cattle, a door to a house
Were not required in his time,
Throughout the dry verdant warm plain
Charged with its burthen of riches.

Oft came there to his house
A party from 'Eirne and from Uisneach,
A party hailing from the tuaths,
And its party from Cruacha of Connaught.

It was you alone in this land who sought
To lift up our weak people,
In the time of our difficulty and our evils,
Were it necessary to relieve us.

From all that you suffered of care and ill
In feeding the wretched poor and the naked,
In your round smooth-walled cleanly dwelling
No wonder that you learned forbearance.

God gave you in your youth
Many gifts from the Trinity,
A countenance open without frown or stain.
Without fault, vanity or inordinate passion.

Though it be agreeable for you to go to heaven,
Many a heart to-night laments you,
Moist eye in another place,
In the pure mansion of Iughaine.

There is a company from the borders of Boireann,
On the borders of Bearbha and Moghairn,
Overpowered in this way by force of grief,
While their cry of lament may be heard.

Many also, as the house of Guaire,
Generous women, whilom cheerful,
To-day wandering, like it,
Who will be palsied away from your kitchen.

You knew ill of no one,
You bore a grudge against none,
O hero who wert brave in every battle,
You had only one life.

Little daily claimed your attention
But love of almsdeeds and prayer;
To you I imagine did Mary teach
Not to desire drinking or public crowds.

This was your peculiar privilege;
Where shall I find a man to hear my plaint,
O ruler of the fair-sloping lands,
Who wert never reproachful to me approaching thee.

When you go amongst the host
On the accounting day of Mount Sion,
May the Son of God speak favourably to you
With a bright noble faithful countenance. Lamentable.

Flaitheantas, &c.

Adnaman, f. of Ninne.
Aodh, s. of Cormac, anc. of Maguire.
Aodh Méith, s. of Domhnall an fhíona.
Artiogal, s. of Lochlann.

Brian na Murdan, s. of Giolla Pádraig.

Cairbre, f. of Cormac, anc. of Maguire.
Cairbre, s. of Niall Naoighiallach.
Caol, an C., the name of the serpent slain by St. Patrick at Lough Derg.
Cearnach, s. of Luaghan, anc. of Maguire.
Clann Mhe Garacháin, Mac Garachan, secondary erenagh of Boho; see O Fialáin; "Siomon Mag Garachain, a canon of the family of Lisgool, died," Fm. an. 1431.
Clann Mhe Graith, Mac Grath, Magrath, termoners of Termonn Mic Grath. In text the termoner of these lands is an important personage. Maghnus Maguire pays him an annual visit and regards him as one of his chief advisers. Still the family were not chiefs, never rising above the rank of termoners. See Tearmonn Mic Graith.
Clann Mhic an tSagairt, Mac Intagart, termoner of Baile Mhic an tSagairt, which see.
Clann Mhic Anuisce, now, perhaps, Waters.
Clann Mhic Giolla Lasair, This family, together with Muinntear Bhlaithmic, are given in text as the termoners of Cill Lasair (Killasery) and Teampull an Aifrinn, (Templenaffrin). In the Survey of 1603 Clangillilaisir are corbes of Temple Anaiffrin and also in Inquis. of 1609, where, however, the name is corrupted to Clann McGlassat. In the same Inquisition the same family are nominal herenaghs of the "Chapple of Templemoyle."
"Matha Mac Gilla Lasair .i. the red cleric died," Au. an. 1444.
Clann Mhic Scolóige, now anglicised Farmer, and common in Fermanagh, termoners of Achadh Lurchair. In the Inquis. of 1609 the herenagh was "Slut McEnaspick Mc Guire"; "Sleught an Especk Maguire," Survey of 1603.
"Lucas Mac Sgoloige, vicar of Achadh Urchair died," Fm. an. 1394.

"Johannes Mac Sgoloige erenagh of his own lands at Ros-airthir (Rossory) died." Fm. an. 1411.

Clann na gColla. In text the reference is to the various descendants of the three Collas: Colla Uais, Colla Meann and Colla dá Chrioch, the three sons of Eochaidh Doimhléan, the Maguires being the descendants of Colla dá Chrioch.

Clanna Néill, the O'Neills of Tir Eoghain.

Cormac, s. of Cairbre, anc. of Maguire.

Cormac, s. of Fearghus, anc. of Maguire.

Cormac Caoċ, s. of Tuaṫal Maoilġarḃ.

Diarmaid an Ḟíona, s. of Aodh Méith.

Domhnall an Ḟíona, s. of Brian na Mudhan.

Domhnall Donn, s. of Cormac Caoch.

Donn Cuailgne, the Brown (bull) of Cuailgne, the Ulster bull in the tale called "Táin Bo Cuailgne." See Windisch's "Táin Bo Cualnge," p. 891 et. sq.

Donn Mór Ma Guiḋir, s. of Raghnall, etc., and f. of Maghnus and of Giolla 'Iosa.

Éigneaċ, s. of Cormac, anc. of Maguire.

Fearġus, s. of Aodh, anc. of Maguire.

Finnḃeannaċ Ṁuiġe Aoi, the white-horned (bull) of Magh nAoi, Meadhbh's bull in the tale called "Táin Bo Cuailgne." See Windisch's "Táin Bo Cualnge," p. 891 et sq.

Flann, s. of Domhnall Donn.

Flannagán, s. of Laoiseach.

Giolla Iosa Ma Guiḋir, s. of Donn Mór.

Giolla Pádraig, s. of Luaghan.

Guaire, a king of Connaught celebrated for his generosity, hence the name of Guaire is often used to denote a very generous man. See Keating, Foras Feasa, Index, for an interesting account of Guaire.

Iorghalach, s. of 'Eigneach, anc. of Maguire.

Iuġaine, ardri of Ireland.

Laoiseaċ, s. of Artiogal.

Loċlann, s. of Maoilseachlainn.

Luaġan, s. of Iorghalach, anc. of Maguire.

Luġuinne, put for Flannagán.

Mac Domhnaill, Mac Donnell, chief of Clankelly; in 1297 we find "Echaid Mc Domnail dux de Cloinn Ceallaig" affixed to an ecclesiastical document (see Duiḃeineaċ) as represent-

ing a portion only of Cluain Ċeallaiġ and as apparently a vassal of MacMahon, k. of Oirghialla. In 1441 Mac Domhnaill, chief of Clankelly, was slain by Cuconnacht Maguire. In 1466 a Mac Domhnaill of Cluain Cheallaigh was made a prisoner, and there are many other references to this chief in the Annals.

Mac Giolla Coiṁḋe (*recte* Coimḋe), chief of Baile Ṁic Giolla Coiṁḋe, this chief's name does not occur in Fm. or Au. See Baile Ṁic Giolla Coiṁḋe.

Mac Giolla Ḟeinnéin, chief of Muinntear Fhuadacháin; a member of this family was lord of Lough Erne, that is of Fermanagh in 1231, 1234, and the family are mentioned in Fm. as chiefs of Muinntear Fhuadhacháin in 1281 and frequently in the course of the fourteenth and fifteenth centuries. The name was first anglicised Mac Ellinnion and later Mac Lennon and Leonard. It was common in Fermanagh in 1834 and is still under one disguise or another. See Muinntear Ḟuaḋaċáin.

Mac Maġnusa, Mac Manus of Seanadh Mac Manus (an island in Upper Lough Erne, now called Belle Isle). This family sprang from Maghnus Maguire of our text, and are, therefore, a branch of the Maguires. They have a distinguished record in the Annals. The compiler of the greater part of the Annals of Ulster was Cathal óg, son of Cathal, son of Cathal, son of Giolla Pádraig, son of Matha Mac Maghnusa, born in 1438, made Mac Maghnusa (MacManus) in 1488; he was Brughaidh of Seanadh, Canon choral of 'Ard Macha and Clochar, (rural) dean of Lough Erne, parson of Iniskeen, etc. He died of small pox, anno 1498.

Mac Maṫġaṁna, MacMahon, king of Oirghialla (Oriel).

Mac Murċuiḋ, Mac Morrough, the name of a vicar.

Mac Suiḃne, Mac Sweeney, In text three Mac Sweeneys are mentioned as officials (constables, etc.) to O'Donnell. "The three Mac Suibhnes" with their followers are sent by O'Donnell to help Maguire. Cf. the following:

O'Domhnaill is marching against O'Neill. "As to O'Donnell and the nobles of Cineal Conaill as they marched they marshalled themselves and went into battle array, namely O Domhnaill and Maghnus O Domhnaill, his son, royal heir of the territory and the others of his sons that were serviceable and the three Mac Suibhnes and O Baighill and the Muinntear Dochartaigh and a few of Lower Connaught." Au. 1522.

"The sons of Ua Domhnaill, namely Donchadh Cairbreach and Eigneachan and John of Magh Luirg went against the Ua Domhnaill at the request of the Calbhach (he was third brother of the Ua Domhnaill). And the three Mac Suibhnes and the two Ua Frighils and Ua Domhnaill

took them and hung the said John namely son of Brian son of Aodh Ballach." Au. 1540.

According to the Will of Donnell O Gallagher, who had been steward to Aodh Ruadh O Donnell, an. 1626, Mac Suibhne of Fanad was bound to send O'Donnell 120 gallowglasses with armour, and should any of them want armour he was to give a beef in lieu of it.

Mac Suibhne na dTuath (' na Doe ') sent the same number.

Mac Suibhne Baghuineach sent 60 gallowglasses with armour besides a person to carry the armour and stone of St. Columcille. See O.S. Letters, Donegal, Appendix, p. 15.

The three Mac Suibhnes mentioned are those referred to in the text.

" O'Donnell assembled his own small but truly faithful forces in Cineal Conaill, namely, O'Boyle, O'Doherty, the three Mac Sweeneys and O'Gallagher with his son Manus at Port na dtri namhad." Fm. an. 1522. See also Fm. an. 1527.

Mac Uí Ṁaolċuill, herenagh of the part of parish of Gabal Liuin (Galloon) situated in Fermanagh; " Par. ch. of Goloon hath four quarters of land possessed by McDonoghan, Clan I Mulhoile and Muntery Carbry of inheritance as corbes." Survey of 1603. In Inquisition of 1609 the name is written McGillachoyle.

Maġnus Ma Guiḋir, s. of Donn Mór.

Mag Uinnseannáin, or Ma Guinnseannáin, is given as chief of Tír Ċeannada (al. Tír Ċeannḟoda), Tirkennedy in our text. His name does not occur in Fm. or Au. " Brian O Daimhin, chief of Tir Ceannfoda died." Fm. an. 1427.

" Donchadh, son of Thomas Maguire made an incursion against Philip the son of Cuconnacht Maguire into Tir Ceannfoda and carried off a great prey." Fm. an. 1468.

" An incursion was made by Philip, son of Edmond Maguire into Tir Ceannfoda against Henry Balbh O Neill, etc." Fm. an. 1518. Now Gilsenan or Gilshenan and Mac Gulshenan.

Maoilseaċlainn, s. of Maolruanaidh.

Maolruanaiḋ, s. of Flann.

Maolruanaiḋ, ancestor of the O Mulrooneys, later Mac Karooneys. In 1297 we have " Mac Maoilruanaid dux pro parte sua de Clainn Ceallaig " affixed to an ecclesiastical document (See Duiḃeineaċ). Our tract merely states that this lord ruled for uaċtar an tíre, " over the upper end of the country (Fermanagh)." The portion of the bar. of Clankelly occupied by the sept was called Sleught (or Slut) Mulrooney and under that name was assigned to Trinity College at the time of the Plantations. It amounted to 10,583 ac. 2 r. 15 p. See Hill, " Plantation of Ulster," p. 445.

Maṫġaṁnaiġ, the Mac Mahons.

Muinnteaꞃ Ḃanáin, the O Banans, herenaghs of a part of Doire Mhaoláin (Derryvullen) connected with Carribanan (Caꞃa Uí Ḃanáin) now tl. of Carry on north east of Innismore. There was a bishop of Clogher of this name an. 1319 (Au., Fm.) Ware calls him Gelasius O Banan. One of the name, herenagh of Derryvullen, died an. 1420, and another, vicar of Derryvullen and herenagh of the third part of it, died an. 1500 (Au.).

Muinnteaꞃ Ḃlaiṫṁic, one of the termoners of Cill Laꞅaiꞃ and Teampull an Aiꝼꞃinn; according to Inquisition of 1609 and Survey of 1603 they are the sole herenaghs of Killesser or Cill Laꞅaiꞃ. The Inquis. however, corrupts the name to Munterbleake and the Survey to Munter Vlaryk.

Muinnteaꞃ Ċaiꞃbꞃe, O Carbry; O Carberie in Inquis. 1609, as in text, herenagh or termoner of Gaḃal Liuin (Galloon).

"Eoin Ua Cairbre, Coarb of Tighearnach of Cluain eois (Clones) died, Fm. an. 1353. The name of this coarb is inscribed on the cumhdach or case of the Domhnach Airgid. See Ḋuiḃeineaċ.

"Tomas Dubh Ua Cairbre, vicar of Achadh Urchair died." Fm. an. 1478.

Muinnteaꞃ Ċoiꞃigile (al. Ċoiꞅgile and Ċoiꞅgle) termoners of Derrybrusk.

"Master John Mac Gillie Coisgli herenach and parson of Airech Brosga an approved lecturer of each law (i.e. both laws Canon and Civil) and especially of the Canon Law, died." Au. an. 1384.

"Denis Mac Gilla Coisgle, herenagh and vicar of Derrybrusk ob." Au. an. 1487.

There are other similar references to this family in the Annals (Fm. and Au.) and they appear to have been eminent as ecclesiastics in the fourteenth and fifteenth centuries.

The name was represented in Clones and its vicinity in O'Donovan's time by Cosgrove, and MacCosker.

Muinnteaꞃ Ḋꞃoma, O Droma, Drum, corrupted or rather written phonetically in Inquisition of 1609 as Muntergromagh, but written Munter Droma in Survey of 1603; termoners of Cill Náḋaile (Kinawley) in the diocese of Cill Ṁóꞃ (Kilmore).

"Andreas son of Giollacriost O Droma, a wise and pious man died after his return from Rome." Fm. an. 1450.

The name (O Donovan, Fm. an. 1450) is still extant in the County of Fermanagh, particularly in the parish of Kinawley, where it is anglicised Drum and Drummond.

Muinnteaꞃ Ḋúnáin, written O Doonan in Survey, 1603, and O Downan in Inquisition, 1609; termoners of Ḋoṁnaċ

(Donoghmoyline, Inquis. & Survey), and of Tulach na gCaorthann, which see.

Muinntear Fuadacháin, the tribe inhabiting the place so called, now in the bar. of Clanawley. In text Craobh Uí Fhuadacháin is mentioned as a place "where they used to be." O'Donovan says the name still survived in 1834 but was being changed into "Swift."

Muinntear Gabhann, O Gowan and later generally Smith; in text herenaghs of Drom Uilche, Drumulchy, in Inquisition of 1609 "whereof Muntergone is the herenagh." O Gobhan (O Gowan) is mentioned in Fm. in the years 1489, 1492, as settled in Cavan. See O'Donovan's interesting note on the family, Fm. an. 1492. There was also Mac Gabhan, or Mac Gowan.

Muinntear Gormáin, O Gorman (Mac Gorman being more a Leinster and Munster name), termoner of Teampull Guirmín and of Caladhchoill, which belonged to the vicarage of Cill Nádhaile (Kinawley).

Muinntear Leannáin, O Leannáin, termoners of Inis Maige Samh (now Innishmacsaint). O Flannagan was 'corbe' in 1603 and 1609.

"Domhnall Ua Leannáin prior of Lios Gobhail (Lisgool) died." Fm. an. 1380.

"Giolla na Naomh Ua Leannáin, canon and sacristan of Lisgool, died." Fm. an. 1430.

"Lucas Ua Leannain, Prior of Lisgool, died." Fm. an. 1434.

"Eoin Ua Leannain, prior of the monastery of Lisgool died." Fm. an. 1446.

There are similar entries for the years 1445, 1466. See also Au.

Muinntear Murchadha, Mac Morrough, termoner of Fearann an Mhuilinn. See Fearann an Mhuilinn.

Muinntear Olltacháin, herenagh of Achadh Bheithe. Munter Ultaghane were also herenaghs in 1609 (Inquis.) and the same family held that post in 1515 and 1532.

Muinntear Threasaigh, O Tracy, termoners of Cill Tighearnach, which see. Munter Slevine (O Sleibhne) were herenaghs of Magheri Kilterny in 1609 (Inquis.) they were a family of poets appearing as such in Fm. under the years 1022, 1031, 1168.

Muire, the Blessed Virgin Mary.

Nádhaile, Nádhaile or Náile, "of Inbher Náaile in Tir Baghuien in Cinel Conaill and afterwards abbot of Cill Nádhaile and Daimhinis in Feara Manach"—Martyrology of Donegal, under Jan. 27th, p. 29.

"He was s. of Aenghus (s. of Nadfraech, s. of Corc,

s. of Lughaidh) who was king of Munster, and Eithne, dau. of Crimhthann Cosgrach was his mother."—Ibid.

He once "made a distant cast of his crozier at the hard stony rock so that a stream of pure spring water gushed therefrom; just as this spring is now to be seen at Cill Náile according to Náile's own life, chap. 10"—Ibid.

This is the holy well to which O'Donovan refers in O.S. Letters (Ferm.). It was called Tobar Náile, "its waters cured the jaundice after the handle of Náile's bell had been immersed in it."—Letters, p. 81.

Naoḟluaiġ, brother of Cormac.

Niall Naoiġiallaċ, Niall of the Nine Hostages, f. of Cairbre, etc.

Ninne, s. of Adhnamhan; from him Cnoc Ninne (Knockninny) is named. St. Ninne or Ninnid of Inis Mhuighe Samh is commemorated on the 18th of Jan. with St. Peter and the B.V. Mary, according to the Commentary on the Félire of Oengus (See p. 47). In the Martyrology of Donegal Ninnidh is said to have been of the race of Enda, s. of Niall and to have been s. of Eochaidh (Book of Hymns). He is given as bishop of Innis Mhuighe Samh, in Loch Erne. It is probable, therefore, that our text speaks of a different Ninne.

O Baoiġill, O Boyle, chiefly in Tyrconnell and often found as in text as constable of gallowglasses to O Donnell.

"Caenchomhrac Ua Baeighill assumed the bishopric of Ard Macha on Whitsunday." Fm. an. 1099; his death is recorded an. 1106.

From the beginning of the 12th century onwards the family is referred to frequently in the Annals.

O Breisléin, O Breslin, hereditary brehon to Maguire. "Petrus O Breslen, chief brehon of Fermanagh died" Fm. an. 1322.

"Eoghan O Breslen, son of Petrus, chief brehon of Fermanagh, etc. died." Fm. an. 1447. There are several other references to O Breslin in the Annals. In text he is one of three herenaghs of Doire Mhaoláin or Derryvullen, and no doubt it is the same official who is chief brehon to Maguire. Maghnus taunts him with being partial to O Flannagan because he is sprung from a Fanad stock. In Fm. an. 1186 and an. 1261 O Breslin is referred to as chief of Fanad. In Inquis. of 1609 he is the chief herenagh of Derryvullen, the other two being O Connan (possibly for O Banáin) and Munter Loonyne (Muinntear Luinín).

Davies in his letter to Salisbury says that Maguire's mensal lands did not exceed four ballibetaghs, "the greatest of these being in the possession of one Mac Manus and his sept." "Yet touching the certainties of the duties or provisions yielded unto McGuire out of these mensal lands

they (the jury) referred themselves to an old parchment roll which they called an indenture remaining in the hands of one O Breislan a chronicler and principal brehon of that country; whereupon O Brislan was sent for who lived not far from the camp, who was so aged and decrepid as he was scarce able to repair unto us; when he was come we demanded of him a sight of that ancient roll wherein as we were informed not only the certainty of McGuire's mensal duties did appear but also the particular rents and other services which were answered to McGuire out of every part of the country. The old man seeming to be much troubled with this demand made answer that he had such a roll in his keeping before the wars but that in the late rebellion it was burned among others of his papers by certain English soldiers. We were told by some that were present that this was not true for they affirmed that they had seen the roll in his hands since the wars. Thereupon my lord chancellor . . . did minister an oath unto him and gave him a very serious charge to inform us truly what was become of the roll. The poor old man fetching a deep sigh confessed that he knew where the roll was, but it was dearer to him than his life and therefore he would never deliver it out of his hands unless my lord chancellor would take the like oath that the roll should be restored to him again; my lord chancellor, smiling, gave him his hand and his word that he should have the roll re-delivered unto him if he would suffer us to take a view and a copy thereof. And thereupon the old brehon drew the roll out of his bosom where he did continually bear it about him. It was not very large but it was written on both sides in a fair Irish character; howbeit some part of the writing was worn and defaced with time and ill-keeping. We caused it forthwith to be translated into English and then we perceived how many vessels of butter and how many measures of meal and how many porks and other such gross duties did arise unto McGuire out of his mensal lands."—Collectanea de Rebus Hibernicis, Vol. I. pp. 163–165.

O Caıꞅıᴅe, O Cassidy, hereditary physician to Maguire. "Finghin O Caiside, chief physician of Fermanagh died" Fm. an. 1322.

"Gilla na nAingeal O Caiside, chief physician of Fermanagh died." Fm. an. 1335.

There are numerous other references to the O Cassidys down along the annals and the name appears among the Fermanagh jurors in 1603 and 1609.

In our text O Cassidy is given as the herenagh of Baile Ui Chaiside, or Ballycassidy which is a tl. 3 miles north of Enniskillen. In the Inquis. of 1609 O Cassidy is returned

as subordinate herenagh for the lands belonging to the church of Devenish.

Ruaidhri O Caiside, archdeacon of Clogher, writer of greater part of a copy of the Annals of Ulster (called Codex B in MacCarthy's edition) died in 1541 according to Au. and his son wrote a little of the end of the same copy.

O Caiṫeasaiġ, O Casey, named 3rd termoner of Daimhinis in text. The same family were herenaghs of the lands of Muinntear Chaitheasaigh in Devenish an. 1411 (Fm.). The name occurs frequently in the Annals.

O Cianáin, O Keenan, herenagh of Cloininis (Cleenish). "John Ua Cianain, herenagh of the land of Muinter Chianain in Clain-inis of Lough Erne and an honourable historian died," Au. an. 1400. Other similar references in Au.

O Coigle, O Quigley, in text herenagh of Clann Tiḃrinn, "of which land (Clontiverin) O Quigley is duaghasa." Inquis. 1609.

O Conġaile, O Connelly (or more properly O Conneeley), termoner of Baile Uí Ċonġaile (which see).

"Foghartach O Conghaile, abbot of Daimhinis died." Fm. an. 984. "Cormac O Conghaile, abbot of Daimhinis, died." Fm. an. 995.

"Colman Caech O Conghaile, successor of Molaisi (i.e. abbot of Devenish) died." Fm. an. 1038.

In the years 1365 and 1434 herenaghs of Ross-airthir (Rossory), of the same name died. See Fm. for these years.

"Parthalón O Conghaile, Canon and Sacristan of Lisgool died." Fm. an. 1390

O Corcráin, O Corcran, herenagh of Claoininis (Cleenish). "The vicar of Claen-inis, Brian, died." Au. an. 1487." There are other references to the family in Au.

O Corragáin, O Corrigan, herenagh of Sepéal Ṁacaire Ṁílioc (written Magheriveleke in Inquis. 1609). "O Corrigan is the duoghasa of the said land." Inquis. 1609. The name is mentioned in subsequent Inquisitions, annis, 1631, 1642.

Oḋar, s. of Cearnagh, anc. of Maguire.

Oḋar, s. of Searrach, anc. of Maguire.

O Doṁnaill, O Donnell, prince of Tir Chonaill (Tyrconnell).

O Duiḃin al. O Daṁin, O Devine and Devin. In text the representative of this family is found in the company of Mag Uinnseannáin, chief of Tirkennedy, and this is in harmony with the annals. Thus "Brian Ua Daimhin, chief of Tir Ceannfhoda, died." Fm. 1427. The O Daibhins come into the annals early and fill distinguished positions there.

"Flaithbheartach Ua Daimhin, lord of Fermanagh, died." Fm. an. 1278.

"Dunchadh Ua Daimhene comhorba of Doire died." Fm. an. 1066.

The name (anglicised Devine) is common in Derry and Tyrone. See Fm. an. 1066, note.

O Ꝺunaᵹáın, O'Donegan, the name is given as Mac Donoghan in Survey of 1603 and in Inquis. of 1609; termoner of Ᵹaḃal Lıuın (Galloon).

O Ꝼuaᴅaċáın. In text it is Mac Giolla Fheinnéin and not O Fuadacháin who is chief of Muinntear Fhuadacháin. But O Fuadacháin is also in evidence and supplies Giolla 'Iosa's host with provisions when they encamp on Craobh Uí Fhuadacháin, "where Muinntear Fhuadachain used to be."

O Ꝼıaláın, O Fialáin, anglicised O Phelan but to be distinguished from O Ꝼaoláın; termoner of Ꝺoċ Uí Ꝼıaláın, now Boho parish

"O Fellan and his sept are herenaghs of the said land under whom there is another sept in the nature of an herenagh called Clan McGarraghan who inherit a fourth part of the said two quarters and that ye sd. herenagh O Felan and his sept enjoy ye rest of the said 2 quarters and that the herenagh O Felan hath one of the said free tates called Karne to himself, etc." Inquis. 1609.

"John O Fialain ollamh in poetry to the sons of Philip Mag Uidhir and herenagh of Botha died this year." Au. 1483.

"Eoghan O Fialain poet died," 1431. Other obits of members of same family occur in the years 1378, 1478, 1489, 1510, 1377, 1527, etc.

O Ꝼlannaᵹáın, O Flannagan. "Aodh Ua Flannagain, lord of Lurg and Ui Fiachrach (a territory in Co. Tyrone adjoining Lurg) was slain." Fm. an. 1039.

"Dairmait O Flanagan, chief of Tuathratha his two sons and many others along with them were slain at Bun Duibhe by a party of the household of Domhnall, son of Tadhg O Conchubhair, to deprive them of a prey which they were carrying off from Magh gCedne." Fm. 1303. The event recorded here bears some resemblance to the story of the slaying of O Flanagan in our text. Bun Duibhe is now Bunduff in bar. of Carbery, Co. Sligo.

"Cormac O Flanagan, chief of Tuath Ratha was slain by Henry Mac Gilla Finnen, chief of Muinter Feodachain." Fm. 1310.

The Annals of the 13th, 14th, and 15th and 16th centuries have frequent references to the exploits and demises of the chiefs of Tuath Rátha. The name is also prominent in ecclesiastical records; thus in 1419 an O Flanagan was prior of Lisgoole; in 1450 Nicholas O Flanagan, parson of Devenish, died in Rome. In 1462 Barthol O Flanagan, prior of Devenish, died. An inscription still extant in the

Abbey at Devenish reads: "Matheus O Dubagain hoc opus fecit. Bartholomeo O Flanigan Priori de Damyonis A.D. 1449." Au. tells us that Diarmait Ua Flannagain was slain by the Muinnter Raghallaigh, an. 1256.

O Gallċubair al. O Gallċobair, O Gallagher; the family are sprung from Galċobar, sixth in descent from Maelcoba, ardri of Ireland from 612 to 615 A.D. They are mentioned very frequently in the annals from the year 1022 onwards and are found filling especially in the fifteenth and sixteenth centuries important posts as bishops, deans, abbots, etc. They as well as the O Boyles and MacSweeneys are often found, as in our text, as constables of gallowglasses to O Donnell.

Oirġiallaċ, s. of Odhar, anc. of Maguire.

O Luinín (sometimes anglicised Linnegar and Looney), chief chronicler, ollaṁ re Seanċus, to Maguire. "Tadhg Fionn Ua Luinin, a learned physician and historian, O Breslin, i.e. Tadhg son of Eoghan, ollamh to Maguire in judicature, died." Fm. an. 1478. "Piarus Cam O Luinin a learned historian and poet and herenagh of Ard (now Arda) and of the 3rd part of Aireach Moelain (Derryvullen) a man greatly reverenced and honoured died." Fm. an. 1441. "Munterloonyne" was one of the "corbes" of Derryvullen in 1603.

Ruaidhri O Luinin who died in 1528 made a copy of the greater part of the Annals of Ulster.

In 1638 we find Giolla Pádraig Ua Luinín, Maguire's ollamh, engaged in transcribing important Irish works and given by Maguire himself the task of commenting on in prose and putting into prose narrative form and collating with the Psalter of Cashel O Dugan's Topographical Poem. See 23 M 42 R.I.A. and Note at end of this volume.

The member of the family who figures in our text was called Giolla na Naoṁ O Luinín, but that name is not mentioned in the Annals. From the style and tenor of the extract quoted from the chronicler who wrote in 1638 which was a year of great literary activity in Fermanagh under Maguire's direction, our tract could have been written, allowing for certain modifications by copyists, about that time by O Luinín or another from written materials and from the O Luinín oral tradition. See Introduction and separate note at end of this volume.

Ó Maoladúin al. O Maoldúin, O Muldoon (sometimes Meldon) The O Muldoons were chiefs of Lurg long before the Maguires came to Fermanagh.

"Muinntear Maolduin of Lurg who are not weak. Deep their swords in battle." O Dugan, Top. Poem.

"Fearghus son of Duiligen lord of Lurg was slain by the men of Brefnie." Fm. an. 924.

"Dubhdara Ua Maelduin, lord of Feara Luirg, was slain." Fm. an. 1000.

"Curian Ua Maelduin lord of Feara Luirg was treacherously killed by Mac-na-haidche Ua Ruairc at his own meeting."—Fm. an. 1053.

"Gilla in Choimdegh O Maeladuin, king of Lurg died." Au. an. 1281.

"Domhnall O Maelduin lord of Tuath Luirg was slain by the sons of Niall O Domhnaill." Fm. an. 1369. On this occasion Philip Maguire took vengeance on O Donnell for the slaying of his vassal. The O Muldoons continue to be referred to in Fm. down to 1503, 1505.

O Mioṫáin, O Meehan, now usually Meehan; named second of the three termoners of Daimhinis (Devenish) in text. Name does not occur in the annals nor is it in the Inquis. of 1609. O'Donovan found the name Meehan fairly well known round Enniskillen in 1834.

O Néill, O Neill, prince of Tir Eoghain.

O Raġallaiġ, O'Reilly, king of Brefney.

O Seaġḋannáin (al. Ó Seaġannáin), O Seagannain. In text the representative of this name is found with Mag Uinnseannáin and O Duibhin of Tirkennedy.

"Ruaidhri Mac Mahon, son of the lord of Oirghialla and Maolseachlainn O Seagannain and Mac Maeileduin were slain by Cathal O Ruairc at Beal Atha Conaill (Ballyconnell, Co. Cavan)." Fm. an. 1323.

O Taiṫliġ, in modern times Tully and Tilly, called O'Tullie in Inquis. of 1609, in which he is given as chief herenagh of Devenish.

"Over Ui Loghaire of Loch Lir
Muinntear Taichligh are chieftains."
—O Dugan's Top. Poem.

In the years 1049 and 1390 this family were comharbs of Devenish; in 1329 one of the family was archinneach of the same; see Fm. In our tract O Taithligh is chief termoner of Devenish. The name is written O Taichligh in Fm. and in O Dugan.

Pádraig, St. Patrick. He is called here An tailgeann, which some take to mean "the adzehead," referring to his tonsure. See Gluair, No. 3.

Raġnall, s. of Odhar, anc. of Maguire.

Searraċ, s. of Oirghiallach, anc. of Maguire.

Síol Uiḋir, the descendants of Odhar, son of Searrach, the MacAwleys, MacCaffreys, Maguires and their branches such as the MacManuses, etc.

Tuaṫal Maoilġarḃ, s. of Cairbre

Dinnseanċas, ⁊c.

Aḃa Ḋuḃ, the 'Black Water,' probably the river Colebrooke which joins the Erne a mile and a half from Belle Isle and also washes Maguire's Bridge.

Aċaḋ Beiṫ(e), Aghiveghie in Inquisition of 1609, "whereof Munter-ultaghane is ye herenagh" now Aghavea in bar. of Magherastephana.

Aċaḋ Lurċair (al. Aċaḋ Urċair), Aghalurcher par.

Aċaḋ na Sciaṫ, probably the locality in which Lisnaskea is situated which is in bar. of Magherastephana about 9 miles south east of Enniskillen; near are Aghamore N. and Aghamore, S. tls.

Áṫa Seanaiġ, properly Áṫ Seanaiġ, Ballyshannon.

Baile an Ṁóintiġ, Moyntagh in bar. of Clanawley. In 1658, Apr. 2. Sir John Cole of Newland purchased from Penelope, widow of Col. Robert Baily and Dr. Wm. Baily (Henry Baily being dead), for £400 the lands of Moyntagh, 300 (acres) etc. the lands having been devised to the vendors by a will dated 19 Febr., 1650, viz. the lands of Moyntagh, two great tates containing 300 acres of profitable land.—Archdall's Lodge, Vol. VI. p. 47.

Baile Ṁic an tSagairt, "Chap. of Bally mc Sagort in barony of Lurgue hath ½ quarter possest by Munter Araine as corbes." Bally mac taggart is a townland of North Derryvullen. It is marked green on the map of 1609 with a church in Roskrine. Adjoining it in the north-east is another church now called Aghontbowy.

Baile Ṁic Giolla Coiṁḋe, the patrimony of Mac Giolla Coimhdhe. "Half barony of Knocknyny within the greater proportion of Bally McGillichony containing 2,000 acres the proportion of James Lord Balfoure Baron of Clanawley." There are 74 Irish tenants given in the state paper of this property, only the few concluding ones being given in the Calendar. Cal. S. P. I. 1615–1625, p. 466.

Baile Ṁic Ṡearraiġ, to the east of Knockninny. Maghnus retains it as part of his mensal land; later called in English Bally mac Sherry; according to a MS. lent to O'Donovan by a Mr. O'Reilly, the principal family living there was called MacBrien.

Baile Uí Ċaiside, Ballycassidy, tl. in par. of Trory, three miles north of Enniskillen. In the tl. is St. Molaisse's Well.

bɑile uí Conʒaile, "The parish church of Bally Congaile hath half a quarter of land; it is possessed by Munter Conyly as corbes," Survey, 1603. "In the said parish (Magheri-coolemanny) is a chapple called Ballioconnell with one tate of herenagh land of ye new measure thereunto belonging whereof O Connelly is herenagh paying yearly to the said Bp. of Clogher for the time being 2s. & 8d. per annum." Inquis., 1609.

béal áṫa na méirleaċ (béul áṫa na meirdreaċ in MS. but the spelling in text is the correct form). "Fermanagh touches west upon O Rourke's country and joineth same at ford of Bealaghanemierlagh." Survey, 1603.

The parish of Clenys (Claoininis, Cleenish) touches "upon the S. upon the river of Bealaghinnmerlagh within the said barony of Clonawlie." Inquis. 1609. It is identical with the Arney River. See béal áṫa na nʒall.

béal áṫa na nʒall, "the Mouth of the Ford of the Foreigners," probably the same as béal áṫa na mbrioszaḋ and béal áṫa na méirleaċ, the Mouth of the Ford of the Biscuits, and the Mouth of the Ford of the Robbers, etc. The ford is that at which the English were defeated by Maguire, an. 1594, and a great quantity of biscuits and other provisions which they had to victual Enniskillen taken from them. Hence the name "of the Biscuits." Fm. an. 1594. In the record of the same year Fm. MS. had the entry béal áṫa na meirleaċ do ḟonraḋ, but the last four words were cancelled and sainreaḋaiʒ substituted in Michael O Clery's handwriting so that text would read aʒ bél áṫa sainreaḋaiʒ, "at a certain ford." Philip O Sullivan Beare translates it "Os vadi biscoctorum panum" in his Historia Catholica, fol. 135. O Donovan says (Fm. an. 1594). "The site of the battle is still traditionally remembered, but the name is obsolete. The ford is on the river Arney in the barony of Clanawley under Drumane Bridge, about five miles to the south of Enniskillen."

béal áṫa Seanaiʒ, Ballyshannon on River Erne, Co. Donegal. O'Donnell had his castle there. Its place is now taken by a bank, but a portion of the wall can still be seen.

béal leice, Belleek, 'the Fordmouth of the Flagstone,' a ford and village on the river Erne, four miles east by south of Ballyshannon. The flagstone "runs as level as a floor almost across the river. It is dry and much exposed in summer but now (Oct. 30th, 1834) entirely covered with water." O.S.L. Ferm. p. 41. See leac na nárm.

boṫ uí ḟialáin (boṫa muintire ḟialáin Fm. an. 1498). In Tax. 1291 Ecca. de Delbota—[Del] Bota; in 1602 Boagh par. and now civil par. of Boho or Bohoe, five and a half miles west of Enniskillen.

"And also out of the herenagh land of Boghae containing 2 quarters and 2 tates of the new measure (whereof the two tates are free) one mark per annum . . . and that O Fellan and his sept are the herenaghs of the said land under whom there is another sept in the nature of an herenagh called Clan McGarraghan who inherit a fourth part of the said 2 quarters." Inquisition, 1609.

Ƀráġaiꝺ na Caoile, 'The Caol's Gorge,' a glen on the confines of Fermanagh and Donegal at a point near Lough Derg and forming a limit of ancient Feara Manach. It was according to our tract originally called Ꝡleann na Caoile, "the Glen of the Caol"; the Caol being the name of the monster slain by St. Patrick. It has not been further identified. It is the northern limit of Fermanagh (as in ancient times) corresponding to Lioꞅ na ꝺꞇorc (Lisnadurk) as a southern limit.

Ƀréifne, Brefney, O Reilly's country, corresponding roughly to the modern county of Cavan.

Ƀréifne Uí Ruairc, Brefney O Rourke, O'Rourke's country, corresponding roughly to the modern county of Leitrim.

Ƀun aḃann Ꞇearmainn, the mouth of the river Tamon, which forms a part of the boundary between Fermanagh and Donegal and flows into Lower Lough Erne, a little beyond Pettigo. The old castle or fortalice of Termonn Mac Grath is not far from its mouth.

Calaꝺċoill, belonged to the vicarage of Cill náꝺaille or Kinawley; Callaghill al. Markethill.

"Recommend a weekly market on Tuesday at Callaghill al. Markethill and 3 fairs St. Andrew's day, St. Patrick's day and S. Mary Magln's. day. All other towns where fairs etc. are held being 8 miles distant from Callaghill."—Cal. Pat. p. 314.

Cam, an, 'The Bend' in the Mac Maghnus territory; not identified.

Cara Ꝺruim an Iolair, the weir of Drom an Iolair, i.e. of the Eagle's Ridge, a weir built by Maolruanaidh na cara O Flanagan, whence his sobriquet.

Cara Leaꞇna. "Fermanagh neareth upon O Reilie's countrie in the Breyney on another way at a weare called Carraleannagh on one part and in another part at the hill of Druim buffonagh." Survey, 1603.

Cara Ṁic Ꝺuinn, "the weir of the son of Donn," probably on the river Erne to the west of Knockninny.

Caꞇaċ, an, the Cathach or Battle Book. It is a copy of the Psalms now in the Library of the R.I.A., and supposed to have been made by St. Columcille. Lindsay who has made a study of Latin palaeography so far as contractions are concerned assigns it to a date not inconsistent with the

Columcille theory. It is a small quarto consisting now of only fifty-eight leaves of fine vellum written on both sides, and still containing that portion of the Psalter which lies between the 29th and 106th Psalm. This venerable relic was the heirloom of the O'Donnells and is enshrined in a rich case which has been decorated at various times, the last occasion being in the year 1723. In our tract O Domhnaill, to give strength and vehemence to his assertions, asseverates by it thus: Dar an gCaṫaċ fa n-iaḋann Tír Ċonaill, ⁊c., "By the Cathach by which Tir Chonaill binds or swears." An interesting paper on the Cathach, giving the text in full, as well as a commentary, has been contrbuted to the Proceedings of the Royal Irish Academy, 1916, by Lawlor.

Cill Lasair. "In the said barony (Clonawley) is also the parish of Killesser and the parsonage of the said parish extendeth only untó so much of the parish of Killnally as lieth in the said barony of Clanawlie." Inquis. 1609. "Whereof Munter bleake is the herenagh." Ibid. "The parish church of Lassassaire hath one tath of land it is possessed by Munter Vlaryk as corbes." Survey, 1603. Munter bleake and Munter Vlaryk are attempts at Muinn-tear Ḃlaiṫṁic.

Cill Náḋaile is diocese of Cill Ṁór, 'Kilnallie,' where Munter gromagh (Muinntear Ḋroma) is herenagh, now Kinawley. See Náḋaile.

Cill Tiġearnaċ. "The chappele of Killtyernan hath one quarter of land; it is possessed by Munter Slevine as Corbes." Survey, 1603. "The graunge of Magherikilterny containing half a quarter of land of the new measure within the said half-barony of Lurge is parcell of the late dissolved abbey of Asherowe," Inquis. 1609; now Kiltierney, bar. of Lurg.

Clais an Ċairn, the townland of Carn is in the parish of Boho, bar. of Clanawley. "In front (of the gentle height on which the ancient graveyard of Boho stands) are Ross Lough and Carran Lake, two picturesque sheets of water renowend for their pike, perch, and bream." Wakeman, Guide to Lough Erne, p. 129.

Clann Ċeallaiġ. The present county of Fermanagh is made up of "Maguire's Countrie" and "Clancallie" of the baronial maps of 1609, now represented by the bar. of Clankelly in the extreme east of the county bordering on Monaghan. The area of Clankelly is only some 37,000 acres, of which about 500 are water. "Its outline is very nearly that of an equilateral triangle of five miles on each side."—P.G It consists of only part of the parishes of Clones and Galloon.

It was the territory of Mac Domhaill, Mac Donnell, according to our text, who was under the rule of Maguire. But in the year 1297, as appears from a fragment of the Clogher Register, its chief, Echaid Mc Domnail, affixed his seal to an ecclesiastical document (See Duibheineach) as a tributary to the king of Oirghialla, i.e. Mac Mathghamhna. To the same document O Maolruanaidh, O Mulroony, affixed his seal representing his part of Clann Cheallaigh. Our text does not give O Mulrooney's Tuath, but simply states that it was Uachtar na tíre, the upper part of the country.

In the Survey of 1603 we find the bar. of Clankelly in three divisions. Sleught Donogh I Callagh Maguire, Sleught Mac Donell, Sleught Mulrooney. The Sleught Mulrooney was granted en masse to Trinity College, Dublin. It is to be observed that Clann Cheallaigh or 'Clancallie,' even as shown in the baronial map of 1609 is larger than the present barony. It is made to extend to Lough Erne, near, but north west of Lisnaskea and to include part of the present bar. of Magherastephana." See Belmore, "The Irish Historical Atlas," p. 15.

Claoininis. "In ye sd. baronie of Clanawlie is ye parish of Clenys the parish church whereof standeth in ye island of Clenys in which parish there is both a parson and a vicar collective . . . and the bounds of the said parish are as followeth, vizt. it extendeth into the ½ barony of Tircannada and boundeth upon Lough mcKealie; on the N and N.E. upon ye bog of Eskenanaiode in ye barony of Magheristeffanagh and upon the S. upon the river of Belaghinmerlagh within the said barony of Clonawlie and on ye W. to ye hill of Dromboy in the same barony." Inquis. 1609. Cleenish Island, 565 acres in extent is in bar. of Clonawley. The old graveyard is on the N.W. corner of the island. See also Wakeman, Lough Erne, p. 60.

In the same document (Inquis. 1609) the following herenaghs are given for Clenys or Cleenish: Slutlaughlin, MunterCorkeran and Munterkeran. In our text O Cianáin and O Corcráin are the herenaghs; the former family are often mentioned in connection with the place. Perhaps Munterkeran should be Munterkianan.

Cloch Uachtair, a castle in an island on Loch Uachtair in Brefney. It seems to have been used as a bastile for recalcitrant chiefs. It was there Bishop Bedell was confined in 1641, and Eoghan Ruadh O Neill died in 1649.

Cluaineois, Clones, Co. Monaghan. St. Tighearnach was founder of the abbacy; his Feast day is April 4th. "Cluaineois in Feramanach; or it is between Feramanach and Oirghialla Cluain Eois is." Calendar of Oengus. The church is in Monaghan, and a large portion of the parish

But more than two thirds of the barony of Clankelly (27,508 acres) are in the parish.

Cluain Tiḃrinn (al. Cluain Tiḃrinne), Clontivrin, tl. a mile west of Clones on the low road a little beyond the verge of Co. Monaghan. It is in the bar. of Clankelly.

Cnoc Ninne, Knockninny, a beautiful hill in the bar. of the same name. "From Innisleague a delightful view is had of Knockninny Hill rising sheer and steep almost from the water's edge to a height of 628 feet. The view from the summit on a clear day is one of extraordinary range and surpassing beauty taking in no fewer than seven counties." Wakeman, Lough Erne, p. 72. On the hill is a natural cavern, and a cairn. Knockninny and Craobh are mentioned as the "two notable hills for beauty, pleasure and stately situation" in the county in an old History of Fermanagh. See O.S.L., Fermanagh, p. 115.

Condae Muineaċáin, County Monaghan.

Connaċta, nom.pl. (no singular), gen.pl. Connaċt, Connaught.

Craoḃ Uí Ḟuadaċáin (al. Craoḃ Ua ḃḞuadaċáin), Creeve Hill, par. of Enniskillen, bar. of Tirkennedy.

Críoċ Manaċ, Fermanagh.

Cruaċain Ċonnaċt, Rathcroghan in par. of Elphin, Co. Roscommon, where there was an ancient royal fortress and a cemetery for kings.

Cuailgne, Cooley, a celebrated district in Co. Louth; the name survives in the Catholic parish of Cooley and in Cooley Point in the peninsula between Dundalk Bay and Carlingford Lough.

Cunga Ċaoil Gabla; Gola is a townland in Derrybrusk, bar. of Magherastephana (there is also a Gola in Aghavea par. same barony).

According to De Burgo (Hibernia Dominicana, p. 331, 332 (wrong ref. in Index) and Archdall's Monast., new ed., p. 157, there was a Dominican Monastery founded at Gola by MacManus, lord of the place, at the instance of his son John, a Dominican priest who had taken the habit at the Dominican friary at Athenry, Maguire, overlord of the country, contributing largely to the foundation. Archdall (p. 158) adds that some remains of the monastery are yet to be seen and particularly where formerly stood the village of Gola. Archdall describes the site as five miles south-east of Enniskillen and within three miles of Maguire's Bridge. De Burgo estimates it at seven miles from Enniskillen, sixty-six from Dublin and fourteen from Clogher. Wakeman ("Guide," p. 65) speaks of Gola the site of the monastery, as in the neighbourhood of Belleisle. Writing in 1876 he says there was then not one stone of it above ground, though the site was still reverently pointed out.

From the circumstance that Gola was part of MacManus's territory and in the neighbourhood of Belleisle or Seanadh, it is reasonable to conclude that it is identical with the Ꞡaḃla in Cunga Ċaoil Ꞡaḃla. The Caol is no doubt the very narrow channel that washes the townland of Gola and separates it and its barony from the barony of Tirkennedy.

O'Donovan (O.S. Letters, p. 73) says: "Ꞡaḃla or Gaula, whose monastery is mentioned by Burke, Hib. Dom., p. 331, now called Gólă, is situated six miles south-west of Enniskillen and about 1½ miles south of Lisbellaw village. Ꞡaḃla 'Forks' from the points of land running into the loughs forming forks." A dispute between the Franciscans and Dominicans concerning the possession of this monastery and other points was settled by Ven. Dr. Oliver Plunkett, Archbishop of Armagh, in favour of the Dominicans, the settlement being approved in Rome, an. 1678. See Archdall's Monasticon, new ed., p. 958. The Dominicans claimed that the foundation of the Convent of Gaula was recorded in Irish annals of Enniskillen, which, however, had been lost. Coleman (O'Heyne's "Irish Dominicans," Appendix, p. 13) says the site was obtained shortly before the War of the Confederation, but the building was not commenced till after 1660. O'Heyne and De Burgo differ somewhat in their account of this Foundation.

Ꝺaıṁınıꞅ, Devenish. In bar. of Magheraboy is "the par. church of Devenish whereunto belongeth 2 quarters of land It is possessed by Hugh mcHugh Maguire as corbes." Survey, 1603. "The monastery or abbaye of Channons in Devenish whereunto belongeth in the same barony 8 tathes of land, and ye tithes of Ballyosey and ye tithes of three half tathes of land belonging to the chappell of Collydea. The prior O Flanagan possesseth this entirely by authority from Roome and hath held it this three yeres." Survey, 1603.

The island is situated in Lower Lough Erne, about two and a half miles from Enniskillen and is celebrated as the seat of ruins of high antiquity, the principal ancient buildings being: 1 The foundations and a portion of the walls of the Oratory of St. Molasi, who founded a monastery there in the sixth century. 2 The Round Tower. 3 The Great Church. 4 The Priory. 5 The Aherla or burial-place of the saint. Of these 1 is the oldest but only a few feet of it remain (A.D. 1877). 2 The Round Tower is considered to be the finest of the existing Round Towers. Though not the largest it is large and its masonry is of a finished character while the ornamentation of its cornice is unique. 3 Is a ruin of considerable antiquity, probably not much later than the Round Tower. 4 Was built in

1449. See O Ḟlannagáin. 5 St. Molaise's bed lies a little to the north of the Oratory, "it is a small quadrangular work of earth, enclosing a stone coffin now greatly broken and measuring 5 feet 6 inches in length, by 1 foot 10 inches at its greatest breadth." Wakeman, oper. cit. There is a monumental stone lying in the cemetery, decorated with a double cross of early form, which is believed to have been the covering stone of the coffin, and which seems as old as the seventh century. Beside the five ruins we have enumerated, there are numerous others, crosses, monumental stones, etc.

Doire Ḃraġun, above the Aḃa Ḋuḃ, not identified.

Doire Ḃroscaiḋ (al. Airiud Ḃrosca), Derrybrusk. "The par. ch. of Derevroske hath 3 quarters of land it is possessed by McGillohooskelegh. Munter Araghan and Munter Eadagh as corbes." Survey, 1603.

Doire Inis. Dernish island is in par. of Galloon, bar. of Coole; written Dirrinish in map of 1609.

Doṁnaċ, written Donoghmoyline, Inquis. 1609, and Doawny, Survey, 1603. "The chappell of Doawny hath one tathe of land; it is possessed by O Doonan as corbe." Survey, 1603. It is represented as a "chapple of ease," in the parish of Drumulchy in Inquis. 1609; O.S. 34 in S.E. angle of sheet. In map of 1609 it is marked green with a church and written Donoghmoyclinne; it is also printed Donoghmoycline in Cal. Pat. Jac. I. p. 384 b.

Donogh tl., which has the old churchyard and church in ruins is in the Clankelly portion of Galloon par. "In the said parish of Drumulchy is a chapple of ease called Donoghmoyline with a half tate of land belonging to the same whereof O Downan is the duoghasa." Inquis. 1609.

Dorus Áṫa Seanaiġ, lit. "the gate of Ath Seanaigh" (Ballyshannon); it is uncertain whether Dorus is intended as a part of the placename.

Droḃaois, Drowes, river, which flows from L. Melvin, west-north-west into Donegal Bay.

Druim Uilċe (al. Druim Ailċe), Drumully tl. and par. in bar. of Magherastephana.

Duḃruaċ; Giolla 'Iosa, after the trouble with the chiefs had been settled and he had returned from convoying them, salutes his brother with this word saying, duḃruaċ a ḋearḃ-ráṫair, to which the king replies, is cóir sin, that is right, and proceeds to ask him to help in organizing an entertainment of jubilation, as if Giolla 'Iosa had said, "Bravo, brother," or, "Success, brother," as a prelude to merry-making. The word which is obscure reminds one of the phrase, mo debróch, in old tales, which seems to have been an exclamation of surprise, with which it may possibly

be identical only differing in precise application. See Duiḃeineaċ.

Duiḃeineaċ (or Duiḃineaċ, the usual spelling is Doṁnaċ) an, the Domhnach Airgid, a silver reliquary so named. It consists of a yew case, covered with bronze and plated; while about the year 1350 a further case of silver, plated with gold, was put on it; the two inner cases being much older. In 1832 the shrine was purchased from a member of the Maguire clan between Enniskillen and Clones and on being opened was found to contain an ancient but imperfect copy of the Four Gospels. The MS. is said to measure 9 by 6¼ inches (Proceedings R.I.A., XXX. p. 303) while externally the shrine or cumhdach measures 9 by 7 by 6 inches and internally 7⅝ by 5⅜ by 2¾ inches, from which it would appear that the case was not constructed with a view to the MS. actually found in it. Petrie, however, justly says, "In its present state this ancient remain appears to have been equally designed as a shrine for the preservation of relics and of a book," and adds, "As the form of the cumdhach indicates that it was intended to receive a book and as the relics are all attached to the outer and least ancient cover, it is manifest that the use of the box as a reliquary was not its original intention" (Proc. R. I. A. XVIII. p. 20.)

The cumdhach belonged to the diocese of Clogher or the Abbacy of Clones and has been ever held in the highest veneration, tradition asserting that it was a gift bestowed by St. Patrick on St. Maccarthan when the latter was made first bishop of Clogher. This view is as old at least as the eleventh century, as may be seen from the following passage from the Tripartite Life of St. Patrick:

"Once as Patrick was coming from Clochar from the north, his champion, to wit, bishop Mac Cairthinn, lifted him over a difficult place. This is what he said after lifting Patrick, 'Uch, Uch.' 'My goodness' (Mo debróth) saith Patrick, 'it was not usual for thee to utter that word.' 'I am now an old man and I am infirm,' saith bishop Mac Cairthinn, 'and thou hast left my comrades in churches and I am still on the road.' 'I will leave thee in a church saith Patrick, that shall not be very near lest there be familiarity and shall not be very far so that mutual visiting between us be continued.' And Patrick then left bishop Mac Cairthinn in Clochar and with him he placed the Domhnach Airgit which had been sent to Patrick from heaven while he was at sea, coming towards Ireland." p. 177.

In a fragment of an ancient life of St. Mac Cairthinn given by Colgan, Patrick is represented as addressing that saint on making him bishop of Clogher in these words:

"Accipe inquit (Patricius) baculum itineris mei quo ego membra mea sustineo et scrinium in quo de Sanctorum Apostolorum reliquiis et de Sanctae Mariae capillis et sancta cruce Domini et sepulchro ejus et aliis reliquiis sanctis continentur." Acta. Sanct. I. p. 738.

That the veneration in which the 'Donagh' as it is popularly called, was held never waned, even when it passed out of ecclesiastical possession, is evident from popular tradition as well as from Carleton's story, "The Donagh" (Traits and Stories of the Irish Peasantry, Vol. III.). The MS. is probably not older than the eighth or ninth century; and probably the original MS. for which the shrine was constructed is lost. As regards the relics it seems probable that some of those named above were introduced at the first construction and others added afterwards, some perhaps on the occasion of the new casing in the middle of the fourteenth century. There can be little doubt that the belief that the shrine contained rare and precious relics was the foundation of the popular veneration. Nor in the face of that veneration and of the statement in the Tripartite Life (a document in its present form not later than the eleventh century) should the theory of a gift from St. Patrick to St. Macarthan be lightly rejected. It should be noted that the appellation 'aıꞃgıꝺ' 'of silver,' probably belonged to it in consequence of the second case, and before it was re-decorated by Johannes O Barrdan, by the permission of Johannes O Karbri, abbot of Clones, who died an. 1353.

Swearing on holy relics was certainly practised in Ireland as elsewhere on solemn occasions in the middle ages, and there is one instance of it recorded in the State Papers as late as March 19th, 1529, thus: "Examination of Sir Gerald Mac Shane right solemnly upon the holy mass-book and the great relic of Ireland called Baculum Christi in presence of the king's deputy, chancellor, treasurer, and justice."

The 'Donagh' was so commonly used on such occasions that an extra solemn oath was locally called a 'Donagh.'

In a fragment of the Clogher Register (MS. E 3 20 T.C.D.) it is stated that the Archbishop of Armagh, bringing with him the relics of the saints (cum reliquis (.i. reliquiis) sanctorum) and accompanied by the Bishop of Clogher and many other clerics went to the residence (castrum) of the king of Oriel to administer an oath to that king and his subject chiefs the occasion being a solemn one. In the actual wording of the oath, however, the relics, though hinted at, are not expressly mentioned.

". . . Nos supradicti Domini atque magnates. . . in

honore Domini omnipotentis et Beatae Mariae Virginis matris ejus ac beatorum Patricii Mackartini Tigernaci atque Lasriani patronorum nostrorum omniumque sanctorum necnon et ob reverentiam Dominorum Archiepiscopi et Episcopi supradictorum et ob salutem animarum nostrarum tactis sacrosanctis evangeliis firmiter promittimus, etc."

As the figure of St. Catharine is to be seen on the fourteenth century or outer case of the Domhnach, it is interesting to find the solemn document from which I have just quoted dated with reference to her festival, "die mercurii proxima post festum beatae Katrinae virginis anno Domini 1297." This document has the seal affixed also of Donn Meguidheir, king of Lough Erne, and of his subordinate chiefs (unnamed).

It is probable that the Gospels sworn upon on this occasion were those found in the Domhnach in 1832. The Cumhdach is at present in the R.I.A. section of the National Museum, Kildare Street and the MS. of the Gospels in the R.I.A. Library, Dublin.

Éarac. There is a certain appropriateness in equating the eric or fine to the payment made to the hired army. As regards the extent of the hired army and their reward, cf. what the Book of Rights says of the Oirghialla:

Seven hundred is their rising out
On going forth from their territories
Seven hundred (are given) to them in return
Of cows for the hosting.

Easpop Eoghain, bishop of Eoghan (Tír Eoghain) .i.e. bishop of Derry. See Eoghan.

Éire, Ireland; the expression formhór Éireann, 'the greater part of Ireland,' common in Irish records dealing with the pre-Norman period implies the territory of an ardri to whom the greater part of, but not all, Ireland were subject. In text it may perhaps be taken to mean Ireland outside the English settlement of the Pale. Certainly there is no other reference direct or indirect to the English or the Pale in the text.

Éirne, Erne, lake and river. The lake was the main highway through Fermanagh in ancient times; it lies almost wholly in Co. Fermanagh; the river for the greater part of its course runs in the same county. The river issues from Lough Ganny (Loch Gawna) on the confines of Longford and Cavan, and passing through a part of Cavan it expands into Upper Lough Erne, and thence to the north-western border of Fermanagh, it continues in its expanded form, except for a distance of some ten miles of its course, including

the sweep round Enniskillen. From the foot of Lower Lough Erne the river winds in westerly course for 2½ miles in Co. Fermanagh and 5½ miles through the extreme southern part of Donegal into Donegal Bay. It makes a beautiful rapid at Belleek and a glorious cataract at Assaroe near Ballyshannon and between these two falls there are two or three accelerations of current. There are upwards of 300 islands in the two branches of the lake, many of which are of extreme fertility and beauty, and some such as Devenish containing celebrated ruins of high antiquity. The Upper Lake measures 8½ miles in extreme length by 3¾ in extreme breadth and the Lower Lake 12½ by 5½.

"Lough Erne," says Inglis, "round its whole circumference does not offer one tame and uninteresting view; everywhere there is beauty and beauty of a very high order. In some places the banks are thickly wooded to the water's edge; in other places the fairest and smoothest slopes rise from the margin shaping themselves into knolls and green velvety lawns; here and there finely wooded promontories extend far into the lake forming calm, sequestered inlets and bays; and sometimes a bold foreground not perhaps of mountains but of lofty hills juts forward and contrasts finely with the richness and cultivation on either side. And what shall I say of the numerous islands, far more numerous than those on Windermere and as beautiful as the most beautiful of them; some of them densely covered with wood, some green and swelling and some large enough to exhibit the richest union of wood and lawn, some laid out as pleasure-grounds with pleasure-houses for those to whom they pertain; and some containing the picturesque ruins of ancient and beautiful edifices . . . It was a day of uncommon beauty; the islands seemed to be floating on a crystal sea; the wooded promontories threw their broad shadows half across the still bays, the fair slopes and lawny knolls stood greenly out from among the dark sylvan scenery that intervened; here and there a little boat rested on the bosom of some quiet cove; and in some of the shallow bays or below the slopes of the green islands cattle stood single or in groups in the water."—"Ireland in 1834," vol. II. p. 160.

"Nothing in Great Britain, perhaps nothing in Europe, can surpass in beauty the view along the whole of the road that leads into the town of Enniskillen along the banks of the Upper Lough Erne." Mr. and Mrs. Hall, "Ireland," Vol. III. p. 181.

Eoġan, for Cinéal Eoġain, or Tír Eoġain. Easpog Eoġain, the bishop of Derry, but the allusion in text is obscure.

Fánad, Fanad in Co. Donegal.

Fearann an Ṁuilinn, Farnamullan, which in map of 1609 is written Farranouollan, in the par. of Cleenish.

Fearann Oireaċta. Farrenarioght, stated in Inquis. 1610, to be within the half bar. of Cuyle, seems to coincide almost with the region in the par. of Derryvullen, which was served by the chapel of Macheracross up to 1609. Clan McRowarie were herenaghs in 1609.

Fearmanaċ, so invariably and indeclinably in MS. and text, the older forms are Fir Manaċ and Feara Manaċ, Fermanagh.

Fionnglas, the river Finn which for a couple of miles of its course separates the counties of Fermanagh and Monaghan not far from Clones. Thus it is a limit of the present as well as of the ancient territory of Fermanagh. The phrase in which it occurs in text, ón ḃFionnglais na n-ionnlaḋ escop Eoġain i gceann Ċluaineoisi, literally rendered, is from the Finnghlas (or Finn) in which the bishop of Eoghan (that is the bishop of Derry) was immersed or washed (used to immerse or wash is, grammatically possible but not idiomatic). This reference to the bishop of Derry is obscure. In Onom. "we have 'finnglas na n-indlat'; seems near Clones, C. Mon.," but no reference is given. Obviously the same river is referred to in both cases. In H. 2 6 the word n-ionnlaḋ is written nionl ÷

"The uppermost part of this county is divided from the County of Monaghan and part of the County of Cavan by a stately river beautifying the borders with stately meadows and sweet pasturage, called river of Finne." Old History of Fermanagh. See O.S.L. Fermanagh, p. 115.

Fionnloċ, ancient name of Lough Derg, in bar. of Tirhugh, Co. Donegal. The legend given in text according to which St. Patrick slays the serpent whose blood dyed Fionnloch red whence it is ever since called Loch Dearg, is given a totally different setting in the Ossianic poem beginning:

A Ṗádraig móir a ṁic Calṗruinn.

published in Trans. Oss. Soc. VI. p. 154 et sq.

In the poem Oisin relates to Patrick how a destructive serpent haunted Lough Derg and did two thousand of the Fianna to death in one day. The serpent grew hungry and "before it reached midday our dead were more than our living. More numerous than the host of a churchyard was the loss of our fine heroes." But it swallowed some of the heroes alive, such as Oisin, Conan Maol, Goll, etc. Now Fionn sprang forward, seized the serpent by the neck and twisted it violently till it turned its breast upwards. Then Daire, son of Fionn, sprang into the serpent's mouth and with his scian carved a way out through its body and thus liberated the heroes. Oisin continues, "Fionnlocha Deirg was the name of this lake at first, O just cleric, but

Lough Dearg remained since that time from the slaughter of the Fianna on that day."

It will be seen on comparing the two versions of the legend how much cruder and more repulsive is the version in the poem. There can be little doubt that the version in our text is the older, as it is certainly the nobler and more natural setting of the tale ; though but prose it is far more poetical than that related by Oisin.

The local oral tradition as O'Donovan found it in 1835 is different from both the above versions. According to the local legend Fionn and the Fianna were one day passing along the margin of Lough Finn (or Fionn) as the lake was then called, when Fionn observed a large bone (it turned out to be a horse bone) out of which a white little maggot was peeping. Thereupon Fionn put his thumb of knowledge in his mouth and squeezed it, and stood over the bone in an attitude of wonderment. Conan asked him why he looked so serious. Finn replied that if that bone were thrown into the lake the little maggot would grow to the size of a monster and do much injury. But Conan addressing the maggot said : "Methinks that thou hast not got the germs of a big beast, pity that thou shouldst not get enough to drink." With that he flung the bone up into the air with all his might and it fell in its return course into the middle of the lake. Fionn foretold retribution on Conan. A year later as the Fianna were passing by the same place, they beheld "a multiform monster with three humps on its back resembling three round (coṗṗ) hills rising above the water making towards them with amazing rapidity and roaring most hideously." The Fianna took to flight but Conan was overtaken by the monster and swallowed alive. In the depths of the monster's stomach he bethinks him of his meaḋóg or side knife and seizing it pierced through the stomach and side of the monster causing him to make for the shore and vomit forth his live provender. In passing through the lake the monster bled so profusely that the water seemed all blood and continued so for a long time so that Fionn changed its name from Lough Fionn to Lough Derg. O'Donovan thinks the true name is Loch Deirc or the Lough of the Cave. See O.S. Letters, Donegal, p. 248 et. sq.

O'Donovan says that no salmon come into the lake and that the traditional explanation of that fact is that a salmon having one day splashed the water on the book which St. Patrick was reading he prayed to God that no salmon would be allowed to come into the lake for the future and since that day not a single salmon has been suffered "to come further than the *throat* of the river." This local allusion

to the *throat* of the river makes it possible that it was at this throat that Ḃráġaiḋ na Caoile or Gleann na Caoile lay. See Loċ Dearg.

Gabal liuin, Galloon. "Par. ch. of Goloone hath 4 quarters of land possessed by McDonoghan, Clan I Molhoile (Mac Uí Ṁaolċuill) and Muntery Carbry of inheritance as corbes." Survey, 1603.

"Comhghall of Gabhal-liuin in Dartroighe Coininnsi and it is at the head of Loch Eirne." (Fél. of Oengus, p. 205). The old churchyard is in the townland of Galloon. Galloon was once a vast plebania comprehending almost the entire barony of Dartry. Dartraighe was an alias for Galloon in old ecclesiastical records. *cf.* "Plebs Dartraighe." This Comhghall is not the same person as the founder of Bangor. See in Plummer's Lives. the Life of St. Tighearnach. Tighearnach is in this Life said to have founded a monastery in Galloon (Gaballiense monasterium) distinct from that at Clones (Cluanense monasterium).

"The church which the map (of 1609) places at Killraghe is the old church of Galloon and its island Golae is Galloon, but neither is really insulated, for Galloon tl. is a peninsula." R. p. 79.

Glac Ṁanċaċ, an, prob. Glack, in the bar. of Clanawley. In Inquis. 1613 list of Jurors we have Hugo O Flanagan de la Glacke, Murtagh O Flanagan de la Glack.

Glac was the name of what roughly corresponds to the Boho portion of Clanawley bar. cf. Aghonaglacky of the St. Papers (Aċaḋ na glaice) now Aghanaglach in Boho See Clair an Ċairn.

Gleann Caoin, Gleann Caoin, former name of Sliabh Dhá Chon.

Gleann Ḋá Ċon, where Maghnus the king had his seven herds is, from the text, in or identical with Sliaḃ Ḋa Ċon; probably the valley between the two hills. Cf. Gleann Caoin.

Gleann Dorċa, the Dark Glen. According to Colgan it is on the borders of Tyrone and Fermanagh. It lies about 6 miles north of Enniskillen and even at the present day deserves its name, from the dark heather-clad overhanging mountains (See Archdall, Monasticon, Edition of 1876, vol. II. p. 162). It is also called Duiḃġleann in a MS. of the fifteenth century. H. 2 7 T.C.D. p. 367. Not far from its nothern extremity is the plain called Sraṫ na dTarḃ, which see. Gleann Dorcha (Gleannderchii vel rectius Gleanndorcha ex vocis etymo idem est quod vallis tenebrosa sive umbrosa, (Colg. Acta Sanct. I. p. 50) was close to the solitude of Sira to which St. Foilan retired for meditation and prayer (Colg. op. cit. p. 49). This plain of Sira is evidently Srath na dTarbh, and Sira (Sĭra, or it may be an error for Stra which would

correspond with the modern form of the word) is an attempted phonetic rendering of Srath. The identification shows how names in the lives of the saints that seem cast in a very unirish mould may be made to suggest their true Irish originals. In Cal. Pat. 1636 (see Hill, "Plantation of Ulster," p. 277) the form of the name is Shranadaroe and in the map of 1609 Shannadareowe. There is Mag Sered, Campus Sered, in barony of Tirhugh, Co. Donegal, between Eas Ruaidh and the sea, but that plain is too distant from Gleann Dorcha.

Inis Cnoca, Knock Island in Upper Lough Erne, three or four miles from Enniskillen. Maghnus marks off for his own portion of Fermanagh from Inis Cnoca to Doire Inis, down the lake (síos an loch) and all the islands great and small that lie between.

Inis Mór, Great Island, Inishmore, in Upper Lough Erne, not far from Seanadh Mac Maghnusa or Belle Isle. See Seanadh.

"The Eastern and larger portion was called Inishmore, while the western portion, now sometimes called West Island was called McManus. See Map of 1609.

"The whole island called McManus' island and Inishmore in Lougherne cont. 5 tates and ⅛ part of a quarter being by estimation 348a.; created the manor of Inishmore. Belleisle is in Cleenish." R. p. 125.

Inis Muighe Samh. "The par. ch. of Inismoysoaw hath two quarters of land and Ballyosey contains 4 quarters and a half; it is possessed by Patrick O Flannagan as corbes." Survey, 1603. Now Inishmacsaint. Inysmagusam in Tax. 1291. The island of Inishmacsaint which gave its name to the parish is in Lower Lough Erne, about half a mile from the shore and three miles east-south-east of Churchill. It is famous for its abbey, etc.

Inis Saimhéir, in river Erne, under the falls of Assaroe, near Ballyshannon; now Fish Island.

Leac na nArm, the Flagstone of the Arms. This place is mentioned in our text as the limit of the ancient division of Oirghialla, remote from the Finnghlas r. near Clones, and as the place to which Maghnus Maguire repaired for a month each year to collect his rent-tribute from the Chiefs of Lurg and Tuath Ratha. There he kept a guest house on the great Rath of Miodhloc, to which he invited his vassal chiefs, O Muldoon and O Flannagan and to which also he invited O Donnell from Ballyshannon. From thence, too, at the end of the month he proceeded, presumably by an easy journey, to the mouth of the river Tarmon (Bun Abhann Tearmuinn) where Magrath the termoner lived,

that is in the neighbourhood of Pettigo at the foot of Lower Lough Erne. There he used to pass a night and thence set sail next day for Galloon, the other extremity of the Lower Lake. When Giolla 'Iosa Maguire is returning from Ballyshannon at the head of 700 armed men he passes through Leac na nArm on his way to Sliabh Dhá Chon, which is in the parish of Devenish. Leac na nArm is the only place mentioned in their route. When the soldiers get their pay (a milch cow each) the cattle being conducted by specially hired men to Tyrconnell, and by the nearest route it may be assumed, he proceeds with his army to go through Tuath Rátha, sending the captives to Knockninny. After having finished his circuit of Tuath Rátha he proceeds to Tuath Luirg and encamps the first night at Sṗáṫ na ᴅTaṗḃ which is only a short distance from Gleann Dorcha, the latter place being some five or six miles north of Enniskillen. It is necessary to keep these points in mind in order to arrive at an identification of Leac na nApm. It is quite clear that in spite of a certain similarity of name it cannot be the modern Lack village and townland in the par. of Magheraculmoney and bar. of Lurg, five miles east-north-east of Kesh. For why should Maghnus set up house there for a month each year? Why summon O Donnell to so remote a place? Why should a large army of 700 men on their way to Sliabh Dhá Chon from Ballyshannon go so far out of their course?

It is clear from what has been said, also, that the place is likely to have been well known and conspicuous and on or near the main highway across the county and not far from Ballyshannon, and lying on the route from that fortress to Sliabh Dhá Chon and to Cnoc Ninne. It must have been a place of easy access, and must also have been regarded as a natural territorial limit. Bearing all this in mind it is quite certain that Leac na nApm is Belleek, Beal Leice, the Ford-mouth of the Flagstone. The flagstone at Belleek stretches "as level as a floor" almost the whole way across the river, and is a very conspicuous object, especially in the dry season; it is only four miles from Ballyshannon, and lies on the main route from thence into Sliabh Dhá Chon, etc. Moreover it is within a convenient distance of Termonn Magrath (near Pettigo) and from its attractiveness and its convenience of position it was a likely place for Maguire to dwell for a month in his circuit through his territory. Besides, it is often mentioned as a limit of Maguire's dominions. Even in this tract in the few verses composed to commemorate the subjugation of the chiefs, the territory of Fermanagh is described as ó Béal Leice go bpuaċ Bpéipne, "from Belleek to the borders of Bréifne."

It may be further urged that so striking an object as the leac at Belleek must in all probability have once had a name independently of its position in the river, and of which the word leac was the principal part. It may be noted also that Giolla 'Iosa's army would naturally come to Belleek before making for Sliaḃ Ḋa Ċon.

It should be noted that Philip O'Sullivan Beara in his Catholic History translates béal leice by Rupes. Why was the flagstone at Belleek called leac na n-arm, "the Flagstone of the Arms"? It is possible that the name is derived from the Fianna being supposed to whet their weapons thereat, cf. Cloċ na n-arm, the stone at which yearly at Samhain-tide the Fianna used to grind their arms." Journal of R. Soc. of Antiq. XXVI. p. 160. See also Silva Gadelica, p. 209.

In Fm. an. 1200, is recorded a battle between O Domhnaill on the one side and the O Ruaircs on the other at leac uí ṁaoilḋoraiḋ, O Muldory's Flagstone. The O Ruaircs were defeated "and their men dreadfully cut off by drowning and killing" And so the site of the battle must have been in the vicinity of a deep or rapid stream. O'Donovan, "after a minute examination of the topographical names in O Muldory's country" came to the conclusion that the leac uí ṁaoilḋoraiḋ is the remarkable flat-surfaced rock called the leac under the cataract at Bellice now Belleek on the river Erne, about two miles to the east of Ballyshannon." Note, Fm. an. 1200.

Here we have the leac or flagstone of Belleek called by still another name, and O Donovan's identification is a strong confirmation of the theory advanced here. The identity of Belleek with leac na n-arm leads to the identification of Ráiṫ ṁór ṁíoḋluic, 'the great Fort of Miodhloc' with the rath now called Rathmore at the upper end of the village of Belleek, a few hundred yards from the street leading from the bridge which separates the county of Donegal from Fermanagh. This rath is on the summit of a high hill, the highest elevation about Belleek. and is about three hundred feet in circumference; from it there is a fine view of Lough Erne, the Leitrim and Fermanagh range of mountains and of a very extensive tract of country around. There is no cave in the rath, which was clearly the most important rath in the neighbourhood from its size and position. It has preserved its name locally, Ráiṫ ṁór, Rathmore, though the denomination ṁíoḋluic 'of Miodhloc' is lost. The rath gives its name to the townland of Rathmore par. of Belleek, bar. of Lurg.

lios na ḋtorc, Lisnadurk. Fermanagh touches "upon the Dartry (in Monaghan) at a little mount called Lysshna-

doorque." Survey, 1603. It is in par. of Currin, bar. of Clankelly. It is usually given as a boundary of Oirghialla.

Loċ Ḋearg, Lough Derg in bar. of Tirhugh, Co. Donegal. At the eastern extremity of the lake is St. Patrick's Purgatory and the island of Dabheog. al. Loċ Gerg, Loċ Geirg. See Fionnloċ.

Loċ Uaċtair, Lough Uachtar in Brefney, which contains the island on which is Cloch Uachtair castle.

Maġ nAoi, or Mag nAi, a name for Machaire Chonnacht, a plain in Co. Roscommon; cf. In Findbennach Ai., Táin Bó Cualnge. Windisch, 6125, 6152, etc.

Moḋairn, formerly the name of the river Foyle, between Tyrone and Donegal, but now a tributary of that river which flows through Strabane (being formed from the confluence of the Derg and Strule) and after a mile, strengthened by the Douglas Burn.

Muineaċán. See Conḋae Muineaċáin.

Muinntear Ḟuaḋaċáin (al. Ḟoḋaċáin, Ḟeoḋaċáin, ⁊c.,) a district included in the bar. of Clanawley. It is "a narrow stripe lying between Lough McNeene (Loċ ḋá én) and heavy mountains" (R. p. 105), and "is represented by a large portion of parish of Cleenish" (R. p. 104). The remarkable mountain of Belmore was called by Irish speakers in O'Donovan's time Bél (fauces) mór Ṁuinntear Ḟeóḋaċáin. O.S.L. Ferm, p. 78. In the Survey of 1603 the barony of Clynawley contained Clynawley, Half Lurge, Munterfiodoghan, Maghvayere, Clonconchidi, Clonaghhawla, Crewagh. Clanleanan in Munterfiodaghan are among the chief freeholders in bar. of Clynawley in Survey, 1603. Mac Giolla Fheinnéin was chief in the time our text describes, and such (according to Au.) is the name of the chief, annis 1281, 1322, 1385, 1404, 1439, 1445, 1451, 1452; while Maguires are chiefs in 1310, 1351, 1354, 1389, 1400; O Donnell is given as chief in 1303 (Au.) The clan Muinntear Ḟuaḋaċáin were fast changing their name to 'Swift' when O'Donovan visited the county in 1834. "Toe Moynter Feodeghane" was returned in 1585 as containing 30 quarters of land. O Flaherty Iar-Connaught, p. 349.

Oirġialla, Oriel, for extent see Index to Keating's History.

Port Ḋoḃráin (somet. in MS. Port Ḋuḃráin and so in Onom.), Maguire's residence at Cnoc Ninne.

Ráiṫ Ṁór Ṁíoḋluic, Rathmore at Belleek. For a description of this ráith see Leac na nArm.

Scéiteog an Préacáin. Fermanagh on the north "neareth upon Tirconnell another way joining with the same in one part at the hill of Skeaghaufreghan, in another part at the ford of Ebborroegh Tarmonmagrath, in another part at the river Carrabandergue and in another part at the wood of Barraghdalmoine." Survey, 1603.

Sciaṫ Ḃaile Ṁic Murċaḋa. Now Skea hamlet in par. of Cleenish, bar. of Clanawley, 3½ miles south-south-west of Enniskillen on the road to Swanlinbar. Near it is the demesne of Skea House.

Seanaḋ, now called Belleisle, or Belle Isle. one of the largest islands of Upper Lough Erne. It is situated near the east shore of the foot of the lake and is connected by a bridge with the mainland. It has an area of 112 acres. Adjacent to it is another island nearly of the same extent, called West Island. Sometimes the two islands are marked together as Belleisle. Belleisle was also called MacManus's Island and Ballymacmanus and Seanadh MacMaghnusa and is believed to have been the chief residence of MacManus. See Mac Maġnusa.

Séipéal Ṁaċaire Ṁíoḋluic. "The chappell of Maghery Meelech hath 1 tathe and is possessed by O Corrigan as corbes." Survey, 1603. The large much-used, well enclosed graveyard is in the small townland of Ultony, near the hamlet of Magheraveely. It is on the east of the territory of Slut Mulroony in bar. of Clankelly and par. of Clones.

Sliaḃ Ḋá Ċon. The region in which lie two hills about a mile apart in the parish of Devenish, bar. of Magheraboy, called in English the 'Big Dog' and the "Little Dog. In 1834 Irish speakers called them Sliaḃ Ḋá Ċon and both Irish and English speakers spoke of the district in which they stand as Sliaḃ Ḋá Ċon. The local tradition as to the origin of the names agrees with our text. The names of Fionn's dogs being given as Sceolan amd Bran.

Sliaḃ Síon, Mount Sion.

Sraṫ na dTarḃ, name is preserved in tl. of Strannadariff, which contains 450 ac. 2 rds. 3 per. and lies in par. of Maghera-culmoney, bar. of Lurg. It is a plain, said in our text to lie at the upper extremity of Gleann Dorċa, and which was chosen as a place of encampment for his host of 700 men by Giolla 'Iosa Maguire. See Gleann Dorċa.

Táite, tate, tath, tathe, a measure of land, containing sixty Irish acres. The baile biataċ, ballybetagh contained four quarters (ceaṫraṁa) and each quarter four tates (táite). Probably of Norse origin. Cf. Icelandic taeta, a shred, a particle of anything. The use of the word in Ireland seems to have been confined to Fermanagh and Monaghan.

Ꞇeampull an Aıṗṗınn. "The chappell of Temple Ana aiffrin hath 2 tathes of land. It is possessed by Clangilli laisir as Corbes." Survey, 1603. Now Templenaffrin. It is given in the Inquis. 1609, as a chapel in the par. of Clenys (Cleenish).

Ꞇeampull Ꞡuıꞃmín, belonged to the vicarage of Cıll Náḋaıle, or Kinawley.

Ꞇeampull Ṁaoıl an Ꞡleanna. Templemoyle. This chapel is put ın the par. of Clones by our text. There is a Templemoyle in the civil par. of Cleenish and also one in the parish of Derryvullen.

Ꞇeaꞃmannaıġ, 'termoners.' This is the only word used in the text to designate the lay hereditary farmers of church lands. In the Inquisitions of James I's reign two terms are chiefly used, corbe (coṁaꞃba) and herenagh (eıꞃċınneaċ). In the Inquısitions the term corbe is often used loosely, but in strictness a corbe may be over several herenaghs, and the title seems to be peculiar to the larger churches which had chapels of ease, whose smaller allotments of land were in the care of herenaghs. In our text the term termoners (ꞇeaꞃmannaıġ) is used to represent the entire class of hereditary church-land farmers, that is, corbes, termoners and herenaghs, but in the list of farmers for the larger churches where there are several families named, they appear to be given in order of dignity, the corbe coming first and the herenaghs following, probably also in order of dignity or importance. Primarily and strictly the 'termoner' farmed termon lands (ꞇeaꞃmann, from Lat. terminus, limit, sanctuary, protection), that is, lands not only farmed for the benefit of the church, but also having the privilege of sanctuary. For not all church lands had the privilege of sanctuary and not all churches had that privilege as their right. Hence though every termoner had power to discharge the essential duties of an heranagh (or corbe) not every herenagh was a termoner. but only such herenachs as farmed church lands which were also termon or sanctuary lands. But in the course of time the privilege of sanctuary waned and the terms termoner and herenagh came to be used indiscriminately, and termon lands came to mean simply church-lands. Coarb, coṁaꞃba (a successor to a title or property) was a term used mainly of the successor to an abbacy or ecclesiastical benefice, and by extension to the lay hereditary farmer of the property assigned to the foundation, and further to any successor even of a civil personage. The Pope was called coṁaꞃba Ṗeadaıꞃ, Peter's coarb; the Archbishop of Armagh, Patrick's coarb; the abbot of Clones, Tighearnach's coarb. The title was even applied to females, thus,

banċomarba brigde meant abbess of Kildare. A founder of several abbacies or seas may thus have several coarbs.

Some of the termoners or coarbs were well-to-do and important personages. Thus Magrath, the termoner of Termon Mac Grath, was a chief adviser of Maguire in our text and the family holds a conspicuous position in the Annals. The territory farmed by Magrath in the time of Elizabeth amounted to some four thousand acres, of which that queen gave a patent to Miler Magrath whom she made Archbishop of Cashel. His father had been termoner of the extensive territory of Termon Magrath, the boundaries of which are given in full and elaborate detail in the Patents of Elizabeth.

The custom was that each new bishop or abbot on his appointment elected or re-elected the termoners or herenaghs. The outgoing officers were re-elected as a matter of course, unless the circumstances were extraordinary. And so it came to pass that the tenancy of these lands remained in the same family for generations, even for centuries. The duties of the termoner or herenagh seem to have been well defined. He was to keep the church clean and in repair, dispense hospitality and alms and pay a fixed amount in kind or money to the bishop, the parson, and vicar, in the case of secular churches. The distribution was something like this: One half of the annual rent went to the parson, one quarter to the vicar and one quarter to the bishop. But the entire cost of repairs did not fall upon the termoner The bishop, parson and vicar contributed. It should be observed that termon lands had in the course of time become freeholds so far as civil imposts were concerned.

Under the first Stuart king the question was debated whether these lands belonged to the church or to the territorial lords, the church merely receiving the fruits. But the matter was argued merely as a point of English law and it was decided in favour of the church.

The word erenach or herenach is from the Irish, eirċinneaċ, eirchinneach, chief man, etc. "There are few parishes of any compass in extent where there is not an herenach. The founder gave the land to some clerk not being in orders and to his heirs for ever with this intent: that he should keep the church clean and well repaired, keep hospitality and give alms to the poor for the soul's health of the founder. This man and his heirs had the name of erenach." Davies, Letter to Salisbury. Tracts (1787).

Tearmonn Mic Graiṫ. "The parishe of Termon McGragh doth in part extend into the said Coñ. of Fermannagh but

in what coun̄. the herenagh land lieth . . . the jurors know not." Inquis. 1609.

"The parish church of Termonmagrath hath 8 quarters of land. It is possessed by Magrath as corbes." Survey, 1603.

Now Templecarne parish. In 1792 the principal part of this parish which lies in the Co. of Fermanagh was severed and made into the parish of Belleek. See Fm. an. 1196 note. Magrath's castle called also Termonmagrath "stands in the vicinity of Pettigo and commands an extensive and beautiful view of Lough Erne." P. G. Tearmonn Mic Graiṫ was anciently called Tearmonn Daḃeog. The civil par. is now called Templecarne and is partly in bar. of Lurg, Co. Ferm, and partly in bar. of Tirhugh, Co. Donegal. The village of Pettigo extends into both counties.

Tír Ċeannada, al. Tír Ċeannḟoda, corresponds roughly to the present bar. of Tirkennedy in the eastern part of the county. It contains part of town of Enniskillen. It also contains Lisbellaw and Tempo. It includes part of the pars. of Cleenish, Derrybrusk, Derryvullen, Enniskillen, Magheracross, and Trory. It includes some 3,000 acres of water and is rich in scenic beauty.

It was the patrimony of Mag Uinnseannáin at the time of our tract.

Tír Conaill, Tyrconnell.

Tuaṫ Luirg al. Lorg, Lurg, al. Fir Luirg and Feara Luirg, bar. of Lurg, the patrimony of O Maoladuin or O Muldoon. Writing above eighty years ago, O'Donovan says, "the Muldoons are numerous in the county yet." He also says that locally the people of Lurg are "looked upon as a people in themselves, differing from the rest in customs and manners and in a great degree in dialect; 'the men of Lurg' is as common an expression now as Feara Luirg was six hundred years ago." "The Muldoons are no longer chiefs nor higher than the rank of farmers but they are said to be very decent respectable men, fond of justice and able to fight. A dozen of the warlike men of Lurg (Feara Luirg) would beat a funeral of the men of any other barony in the county. They are tall and stout with large heads and round faces." O. S. L. Ferm. p. 29.

The barony includes all the portion of the county lying north of the river Erne and Lower Lough Erne eastward from a few yards below Belleek. It extends up the east side of Lough Erne to within four miles of Enniskillen, and it comprehends the whole of Boa Island and at least two-thirds of all the insulated ground in Lower Lough Erne. As at present constituted, it differs a little in configuration from the old Tuaṫ Luirg—it contains the whole

of the parishes of Belleek, Drumkeeran, Magheraculmoney and part of the parishes of Derryvullen, Magheracross, Templecarne and Trory. It includes 17,641 ac. 3 rd. 9 per. of water. The present bar. is larger than the old Tuaṫ Luirg as it includes the territory of Coole macKernan.

Tuaṫ Ráṫa, Toora, in the bar. of Magheraboy, was O Flanagan's patrimony. It lies between Lough Melvin and the Great or Lower Lough Erne. It is a wild and mountainous country. It is of frequent mention in the Annals. O'Donovan says in 1834, "the O Flanagans are numerous there still, all now petty farmers, cottiers and public-house keepers." On that occasion he met with a Mr. Hugh O Flanagan, who having lost the makings of a pair of shoes of leather said he felt the loss of it more than his ancestors' loss of Toora. Though Tuaṫ Ráṫa is now included in bar. of Magheraboy it was more extensive and important than the latter which indeed is not mentioned in Fm. In 1585 Toe Rahe was returned as containing 30 quarters while Magheryboy had but 15 quarters. See O Flaherty, Iar Connaught, pp. 347–350.

Tulaċ na gCaorṫann, Tulnagoran old graveyard in par. of Aghalurcher and townland of Tattynuckle. O.S. sheet 24. In map of 1609, No. 28, it is written Tullonagerhon.

Uisneaċ, Usnagh, a celebrated hill in par. of Conry, Co. Westmeath.

Ulaiḋ, Ultonians, Ulster. See Index to Keating's "Foras Feasa."

Geinealaċ Uí Ḟlannagáin Ṫuaiṫe Ráta

(Slioċt Leaḃair an Ḟirḃriġ lċ. 168)

Aoḋ
mac Giolla Pádraig
mic Ṁaġnusa
mic Gillbeirt
mic Cormaic
mic Giolla Íosa ruaiḋ
mic Ṁuirċeartaiġ
mic Cormaic Cúilḟinn
mic Briain
mic Diarmada Bailḃ
mic Aoḋa
mic Cormaic na n-eaċ
mic Diarmada an einiġ
mic Aoḋa
mic Doṁnaill an Ḟíona
mic Briain na Muḋan
mic Giolla Pádraig
mic Ḟlannagáin a quo
mic Loingsiġ
mic Ardġail
mic Loċlainn
mic Ṁaoileaċlainn an ṁaċaire
mic Ṁaoilruanaiḋ na cara
mic Ḟloinn
mic Doṁnaill Duinn
mic Cairbre
mic Néill Naoiġiallaiġ

Geinealaċ Ṁic Guiḋir

(Slioċt Leaḃair an Ḟirḃiriġ lċ 310)

Cúċonnaċt
mac Briain
mic Conċonnaċt Ṁóir
mic Aoḋa
mic Briain
mic Conċonnaċt
mic Conċonnaċt
mic Conċonnaċt
mic Briain
mic Pilip
mic Tomáis Ṁóir
mic Pilip
mic Aoḋa Ruaiḋ
mic Ḟlaiṫḃeartaiġ
mic Duinn
mic Doṁnaill
mic Giolla Íosa
mic Duinn
mic Doṁnaill
mic Giolla Íosa
mic Duinn
mic Raġnaill
mic Uiḋir
mic Searraiġ
mic Uiḋir, ⁊c. an ċuid eile ṡé mar atá i leaḃar Uí Ċléiriġ.

Geinealaċ Ṁe Guiḋir

(Slioċt leaḃair Uí Ċléiriġ lċ. 157)

Aeḋ
mac Conċonnaċt .i. an coṁarba
mic Conċonnaċt
mic Conċonnaċt
mic Briain
mic Pilip
mic Tomáis
mic Pilip na tuaiġi
mic Aeḋa Ruaiḋ
mic Flaiṫḃeartaiġ
mic Duinn Carraiġ (1302)
mic Doṁnaill
mic Giolla Iosa
mic Dúinn Ṁóir
mic Raġnaill
mic Uiḋir
mic Searraiġ
mic Oirġiallaiġ
mic Uiḋir
mic Searraiġ
mic Oirġiallaiġ
mic Uiḋir a quo Síol Uiḋir
mic Ċearnaiġ
mic Luḋain
mic Iorġalaiġ
mic Éigniġ vel Feiċin
mic Corpmaic
mic Fearġusa
mic Aeḋa
mic Corbmaic
mic Ċairbre an daiṁ airgid
mic Eaċaċ
mic Criomṫainn;
mic Feig
mic Deaġa Duirn
mic Roċaḋa
mic Colla fo Ċríoċ
mic Eaċaċ Doiṁléin ⁊c.

THE AUTHORSHIP OF THE TRACT

I give here a passage relating to Giolla Padraig O Luinín's work on the Topographical Poem of O Dugan, referred to in *Introduction.*

23 M. 42 R.I.A. (See Introduction) gives a portion of the Topog. Poem, "Triallam, ⁊c." with a prose explanation at end by Giolla Pádraig Ua Luinín. At the end of the poem we have:

Do ċeart dúṫċais gaċ éinċiniḋ dá raiḃi ann san aimsir sa nDearna an tugdar oirdearc so O Duḃagáin an duainsi um ḋiaiġ.

"Triallam timċeall na Fódla" ar na ċur i bprós ar moḋ sgeuluiġeaċta ar an duain le souidéar Meguiḃir .i. Brian mac Cuċónnaċt mic Conċonnaċt mic Conċonnaċt oile mic Briain mic Pilip mic Tomáis mic Pilip mic Aoḋa Ruaiḋ mic Flaiṫḃeartaiġ ⁊c.

Ar na ṁear don Maguiḃir réiṁráiḋte ar an stuidéir sin go maḋ indéanta míniuġaḋ ar an duain do ċoncas dó a ollaṁ féin (re seanċas) do ṫaḃairt ċuige agus do ṫaisbein sé an innleaċt sin dó; do bríġ naċ bfacaiḋ agus naċ ccualaiḋ go nDearna aon duine riaṁ roiṁe an míniuġaḋ sin agus do ċuir d'ḟiaċaiḃ ar an ollaṁ ċéadna sin .i. Giolla Pattruic O Luinín an duain do ċur a moḋ sgéluiġeaċta agus gaċ ceartuġaḋ agus gaċ glanaḋ do b'eidir do ḋéanaṁ ar an duain agus ar an bprós do réir Saltraċ Ċaisil i do ṫug sé so deara an saoṫar sin do ċríoċnuġaḋ an a ḃaile féin .i. a ttulaiġ Maoil i bḞearmanaċ an 29 lá Ianuari anno domini 1638. See also 23 K. 45 R.I.A. p. 344.

This O Luinín appears to be the author of the Genealogy of Maguire given in 23 K 45 p. 317, which seems to have been intended as his contribution to O'Clery's "Leabhar Gabhála," to which he gave his "approbation." The Genealogy agrees with that by O Clery given above and with the Genealogy in the Book of Lecan (fol. 87 a 3) which begins Tomás mac Pilip mic Aeḋa ⁊c.

NOTE ON COOLE AND COOLMANY

"There were three Cooles in the county, namely, Cool-mcKernan, now included in Lurg and represented exactly by North Derryvullan and Killadeas.

"2 Coole, near Enniskillen, represented in part by Castlecoole demesne. Whenever the name occurs absolutely in the Annals, etc. it has reference to this tract.

"3 Cúl na n-oirer in the extreme S.E. corner of the county. This was the only Coole which O'Donovan regarded and, therefore, he frequently errs in assigning to this barony occurrences which were referable to Coole proper." R. p. 40.

"The half-barony of Coole consisted of Coole proper and Ferneraght or Farrenrioght." Ibid.

Note that the par. of Magheracoolemany (Coolmany, Cúl Maine), which was a large mountainous par. in the north of the county, comprising some 38,400 acres (as it stood in 1609) is not given in the list in text. In 1770 the more mountainous portion of it was formed into the par. of Druimkeeran. A chapel of the parish, however, Baile Uí Ċonġaile (Ballyconnell) is given in our text apparently as an independent parish.

CONTENTS OF THE MS. H 2 6 T.C.D.

In his unfinished catalogue of the Irish MSS. in Trinity College Library, O'Donovan thus describes the MS. H 2 6, of which the tract printed in this volume is the first item :

" A quarto book written on paper by John Magauran (or Magovern) between the years 1715 and 1720. The handwriting and ink are both good, but the letters want that beauty and regularity which distinguish the earlier professional scribes. Several contractions are used throughout which do not occur in Irish MSS. of authority, and which seem ingenious little inventions of the scribe himself. These render the reading of the MS. difficult. The volume is not regularly paged, but each tract has a separate series of numbers of pages or folios of its own."

The preface to the volume, which is devoted to the praises of Brian Maguire " who was then only a respectable farmer " (O'Donovan) and which I have given on p. 69 in the original, is in a different hand from the body of the book.

The tract on the Maguires which is the first item in the MS., O'Donovan describes thus :—

" A historical tract, entitled the Life of Manus and Giolla Iosa the sons of Donn More Maguire, transcribed from the old historical Book by John Magauran. The tract is exceedingly curious and valuable as illustrating the history of Fermanagh and throwing light upon Irish manners and clanship in the fourteenth [O'Donovan first wrote thirteenth, which he afterwards changed to fourteenth] century. It is the best authority hitherto discovered for the ancient topography of Fermanagh, and without it no ancient map of the territory of Fermanagh could now be formed. It gives the numes of all the territories and parishes into which Fermanagh was divided in the fourteenth century and the names of the erenachs and termoners of the church lands. I traversed every parish in this county in the year 1834 for the purpose of ascertaining the correct names of its baronies, parishes and townlands, and also to discover, if possible, the original Irish names as well as the extent of the territories possessed by the different petty chiefs who were tributary to Maguire. In this I succeeded to a great extent, but many points remained doubtful which will be easily cleared up by comparing this tract with my letters from Fermanagh and with the Ordnance map of that county."

It should be observed that in writing the above description, O'Donovan may be presumed to have made no deeper study of the tract than was required for the purposes of the catalogue. The Letters from Fermanagh to which he refers are highly interesting, although that county was one of the very earliest he studied on his Ordnance Survey tour.

The following are the other items in the MS. H 2 6, omitting short pieces, stanzas, etc.

Beaṫa Maoġóige
Bruiġean Ċaorṫainn
Eaċtna an Ġiolla Deacair
Bruiġean Ċeisi Corainn
Aoiḋeaḋ Fir Diaḋ mic Daiṁin
Eaċtra Ċloinne Ríġ na hIoruiḋe
Eaċtra an Ṁacaoiṁ Ṁóir
Bruiġean Beag na hAlṁuine
Eaċtra Ridire na Leoṁan
Eaċtra an Amadáin Ṁóir

Of these tracts, the life of St. Maoghóg or Mogue is the most valuable. Of it O'Donovan says in his catalogue:—

"This life of St. Mogue is, like all the lives of our early saints, full of the miraculous, but it is, nevertheless, truly valuable to the topographer and the historian. . . . This life of the first bishop of Ferns does not materially differ from the Life published by Colgan in Acta SS. p. 208, but it is much more copious and speaks of places, families and relics which Colgan has, perhaps intentionally, omitted. The body of the narrative is prose, but several poems and extracts from poems are occasionally introduced in proof of the prose narrative. Some of these, which are evidently modern, are in the forms of prophecies, and said to have been composed by the saint himself, but upon examination they will not be capable of standing the test of the crucible."

At the end of the Life of St. Maoghóg, the scribe writes his name in English thus, John Ma Gauran, July the 20th, 1716.

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